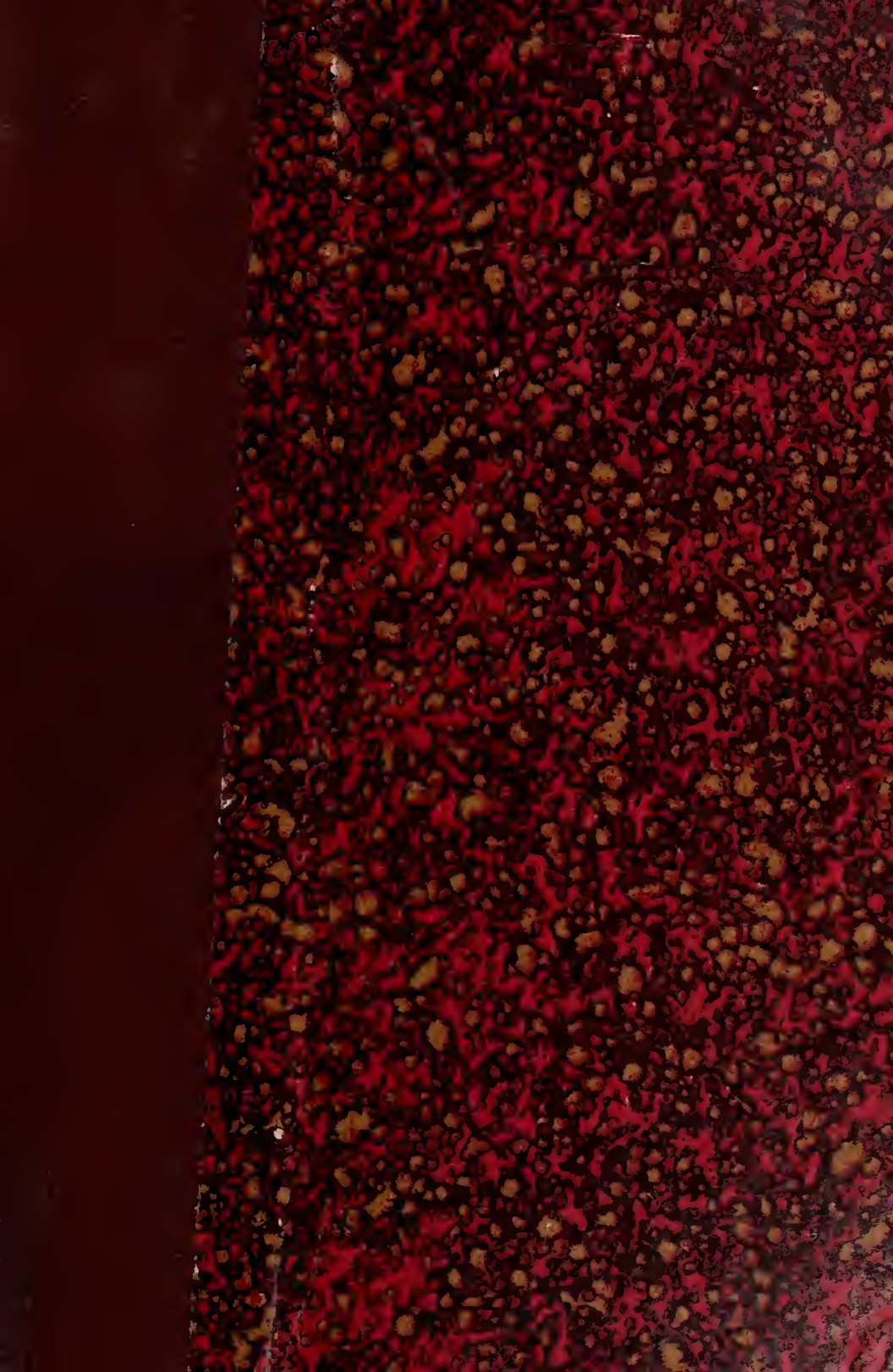






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The Missionary survey

THE MISSIONARY SURVEY

WADSWORTH C. SMITH, Editor

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50,000

The Missionary Survey's Campaign for 50,000 Subscribers

*THE GOAL: One Subscription to Every Five
Communicants*

JACK STARTS UP AGAIN

Yes, he is on the pole again, *and climbing!*

Confidentially, there was a bad slump in the circulation of the Missionary Survey last fall as a result of the "flu" mainly. Most of the Survey's good friends—those who see to it each year that subscriptions are renewed in the congregation—were either down with

the flu themselves or nursing others who had it, or so hedged about with quarantine restrictions that going after new subscriptions or renewals was prohibitive. Jack did not dare to tell what a slump there was then, but now that the loss has been mostly regained, he is willing to confide that circulation ebbed to the distressing figure of 23,000! Survey week revived the canvassers, however, and the fat lists which came in as a result of the activity of the Survey's loyal friends, including subsequent persistence in subscription getting, have enabled Jack to hold the staff of his flag at the 26,000 mark. There are still encouraging reports coming forward and

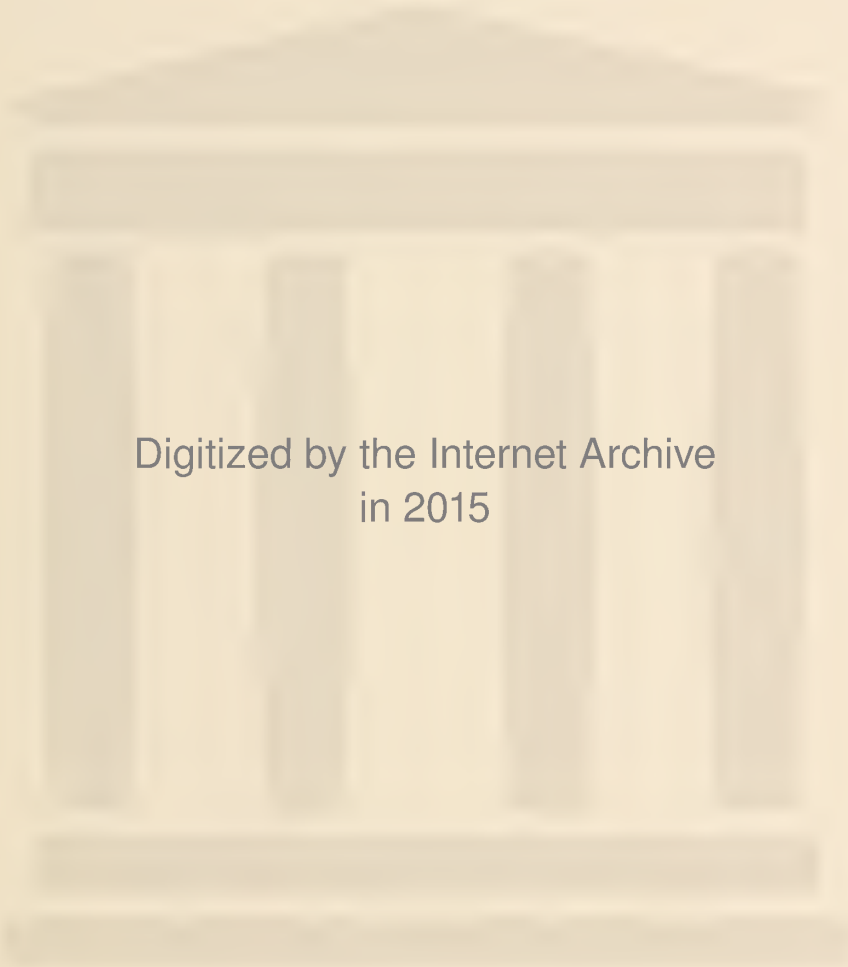
maybe—Jack says *MAYBE*—he can touch the 26,500 notch next month.

Oh, how longingly he gazes at that shining 50,000 mark! He could go there right away *if some folks would wake up!* Won't you help wake them up? They ought to know these facts which the Survey brings each month. They will be happier if they know them, because they will be better able to take an intelligent interest and do an effective part in the great missionary work of our beloved Church. Tell them about it—and get their subscriptions. Send to the Survey office for a supply of very forcible leaflets telling what reading the Missionary Survey will do for a church member. Distribute the leaflets among your non-subscribing acquaintances; that will help.

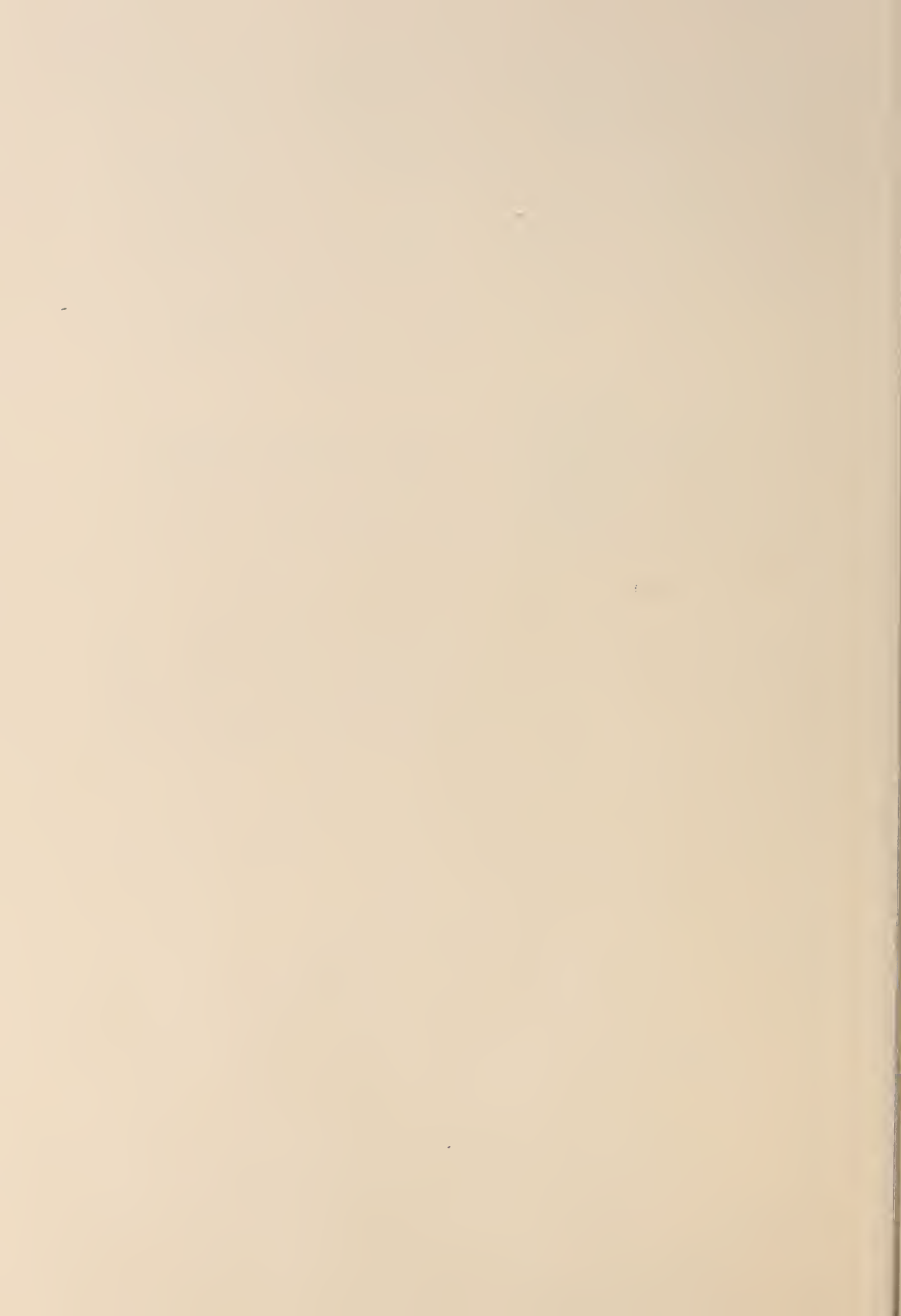
THE HONOR ROLL

Churches going on the Honor Roll this month, having secured an average of five or more subscriptions to every five communicants, are as follows: **First Church, Central City, Ky.; Bishopville, S. C.; Old Hundred, N. C.**





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AMERICA — A FIELD — A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS ELEANORA A. BERRY, LITERARY EDITOR
HURT BUILDING, ATLANTA, GA.

Our August Topic: Problems—Industrial, Social, Religious.

PERPLEXING PROBLEMS—SOVEREIGN SOLUTION.

IN romance or drama, ordinarily the first “acts” develop gradually perplexing situations, becoming more complex as the plot thickens, till the last chapter reveals the climax, and unravels the tangled threads. In the drama of human life there is similar movement, leading to the denouement of the world’s history.

Every age, therefore, has its peculiar problems; and the more civilized and highly developed an age or nation, the more numerous and complicated they become. Backward peoples lead the simple life, and the less enlightened the times the fewer the embarrassing situations. This being the case, judging from the present involved situation, the world must be living in the last days, approaching its inevitable catastrophe.

Ordinarily, in the columns of this magazine, little space is used for anything except articles telling about the actual mission work of our Church. Because the safety of our country and the future of the Church rests upon the solution of the problems now confronting us, and because the Church must be the dominant factor in the solution, the Home Mission Department this month is devoted almost exclusively to a discussion of some of the “after-the-war” problems which are after all old problems now clothed with a new intensity.

Socialism affects the whole order of society. It declaims against class distinctions, possessions, attainments and personal achievements. Karl Marx left an inheritance to the world in his ill-digested philosophy that has within itself the forces which, if left to their legitimate consequences, will ultimately and utterly destroy humanity itself. It is entirely and essentially destructive, and substitutes no constructive system in its stead. The labor problem is one of its legitimate class antipathies. The race problem grows more acute as the natural development of the superior widens the chasm between the races. It is unnecessary to enumerate the prolific brood of evils which curse this present age. The practical and supreme question is their solution.

Quack philosophers, political demagogues, superficial scientists, ecclesiastical pedagogues, well meaning but misguided reformers, worldly educators with their psychological nostrums—have each their sovereign remedies which “heal but slightly the hurt of the daughter of my people” today as when Jeremiah 2,500 years ago bewailed their ineffectiveness.

God is leaving them to try out their human devices. “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made

foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not ——."

As Sir Galahad searched the world in vain for the Holy Grail and found it at his own door, so the sovereign remedy for human ills and for all vexatious problems is at every man's beck and call. "Say not in thine heart, Who shall ascend into heaven? . . . Or, Who shall descend into

the deep? . . . But what saith it? The word is nigh thee, even in thy mouth and in thy heart." It is the only sovereign remedy. It is effective. It is capable of universal application. The world needs nothing else. It will eventually serve the purpose. It is the essence of Christianity. It is the spirit of Christ.

It is the GOLDEN RULE.

AT THE GATE.

On History's page clear written one may read

How Rome, effeminate through its age-long greed,

Dazed by its dreams of opulence and ease,

Its hoarded wealth far-borne from over seas,

Lolling about its marble porticos,
Sated by triumphs into soft repose,
Heard, on a sudden, its impending fate—
The midnight cry—The Goths are at the Gate!

* * *

Today, as then, the Hours have winged feet;

Shall we, unheeding their portentous beat,

Dally and palter, temporize and wait,

Till we, too, hear—The Goths are at the Gate?

—Clinton Scollard.

AFTER THE WAR PROBLEMS—A COMPENDIUM.

A REAL PROBLEM AND A SO-CALLED ONE.

REV. J. SPROLE LYONS, D. D.

A PROBLEM has been defined as an opportunity which is just about to slip out of the hand, to escape. In this discussion we are considering only two of the many problems now confronting us.

The Returned Soldier Problem.

More hysteria has been developed in connection with the returned soldier than with any other after-the-war problem. We have been solemnly warned by all manner of authorities that the soldiers are coming back entirely different from what they were when they went over. They

will have altered moral convictions, we are told, and will never be satisfied with the same churches and Sunday schools, the same Christianity and standards of conduct that they left behind them when they went to France. Judge Lindsay tells us with inspired assurance that a "cowardly" conception of salvation by the suffering of Another in our stead will be indignantly rejected by soldiers who will count it the chief honor and joy of their lives that they had the opportunity to toil and suffer for the welfare of others in the great war! We have been diligently warned that these strangely trans-

formed American soldiers are coming home to read the riot act to all old customs and standards; and one expects them to begin their devastations as soon as they land in New York, to organize incendiary and anarchistic movements, to go on to their homes where they are likely to break open the door, cuff the old folks, kick the dog, and wind up by setting fire to the village church and school-house! Great conferences have solemnly pondered over this appalling prospect. Courses of training have been proposed for producing "experts" to handle the "problems of the returned soldier!"

As a matter of fact, the returned soldier is not a problem at all. He is a splendid *moral asset* in our national life. About the only disorderly conduct of which he has been guilty has been to break through the lines of police to break up processions of anarchistic I. W. W., to destroy their red flags and make them salute the Stars and Stripes and sing "The Star Spangled Banner." The important facts about the returned soldiers are:

1. They have the comfortable feeling that they tried to do their duty in a great day of trial.

2. So far as they understand their war service, it was to endure hardship and suffering for the sake of women and children, for the preservation of human liberty and Christian civilization, and to protect our own country from the hell of devastated Belgium and France.

3. Multitudes of them faced death and endured wounds, and millions more of them were prepared in mind and heart to do so, for these holy ends; and none of them feels any inclination to discount or to dishonor the supreme experience of their lives.

4. They are all crazy with joy to be back in their dear, their native land, "where the air is full of sunshine and the flag is full of stars." These things

do not make bad men or dangerous citizens.

I have been with thousands of soldiers before they left and after they returned, and I do not know of a single soldier who was made a worse man or poorer citizen, or more averse to Christianity by reason of his war experience.

The Problem of Common Morality.

The most immediate and ominous peril of the after-the-war period is that of common morals. Life in the great cities is threatening a swift plunge into a maelstrom of moral abandon.

The contributing causes are:

1. Natural reaction from the tense moral pressure of the war period.

2. Shallow rejoicing over a great victory cheaply won by our country.

3. Seduction of assured and vast material prosperity, together with foolish and prodigal spending of money by many who have been conscienceless profiteers during the war.

4. Demoralizing effect of the last desperate efforts of alcohol to defy statutes and to nullify a constitutional enactment.

The big cities set the standard and the smaller communities soon follow. Types of dancing and other conduct prevail which would have been counted a welcome abomination in Sodom, or in Rome in the day of its decline.

The two outstanding features of the great war have been: the hand of the Almighty and Just God, and the misery and ministry of women. These were the saving features of that awful period.

By the same token we can hope to be saved from the threatened moral debacle by a Merciful God, and by enough good women who have the patriotism, the moral courage and the genuine Christianity to stand firm for social decency.

Atlanta, Ga.

A RACE PROBLEM.

HERE is to be found the acid test of our Christianity. It tests in two ways. A religion which is not capable of saving and elevating a race which has had the benefit of three hundred years' training by white people has little which it can give to the world. And a Christianity which does not furnish Christian forbearance and patience and a desire for a truer understanding among our Christian people, is sadly lacking in the brotherhood which we are holding up before other nations.

It is no time for recrimination. It is no time for explanation and excuse. The fact remains that the war has intensified the problem in many ways. During slavery the Negro had the advantage of training under the best type of Southern manhood and womanhood. The training received by Negro women from their white

mistresses meant untold good to them, and created the "Mammy" of loved memory. But since then most of the little training they have received from the white race has been at the hands of well intentioned, missionary spirited Christian people who did not understand conditions. The fault is largely at the door of our Christian people of the South. We have not been willing to do the work ourselves, and yet we were the ones who best knew how to do it.

The problem is acute, more so than many realize. It is going to take praying and working and an abiding faith on the part of the Christian people of both races to solve it.

We are giving some of the sanest, most sensible articles from recent exchanges on this subject.

THE NEGRO THE SOUTH'S PROBLEM AND OPPORTUNITY.

MISS ESTELLE HASKIN.

THE problem of race relationships and the uplift of the great mass of unenlightened Negro population looms larger than all others in the South today. Whatever the other reasons for the migration of the Negro, the most alarming fact is that his leaving is a symptom of growing prejudice and resentment against his white neighbor.



A type of pathetic childhood.

Those who share this feeling have not all gone. Only the white person who has been able to give to some of the best and more cultured Negroes a sympathetic hearing can realize the fire of discontent which is fed by the injustice and the contempt constantly manifested toward them by members of the white race, both North and South. The only remedy for this state of affairs is the application of the principles of Jesus Christ to the treatment of the Negro. Now is the supreme opportunity of the Church to make her own people feel the need of Christian justice and to make the Negro feel the power of Christian love. We must save ourselves from the accusation of carelessness and contempt and keep the poison of bitterness from spreading among the better class of Negroes.

The migration is a symptom of their unrest. It is an alarming fact that many of the most energetic and enterprising

members of the race are leaving, and with us remains a great mass of the most inefficient class. As a result our burden will be all the heavier.

Some such work as that of the Nashville Bethlehem House, therefore, is becoming more and more a necessity, for four reasons:

1. For the salutary effect it can have upon racial prejudice and the spiritual uplift it can bring to both races. More and more the old-time relationships are changing. The best Negroes seldom come in touch with the best white people. The new industrial life of the South will gradually take the servant from the home

until even that point of contact largely disappears. The Christian mission will be the greatest opportunity—indeed, almost the only opportunity—for establishing right Christian feeling.

2. A Christian institution is needed to give to the Negroes who have had advantages a sense of responsibility for those less favored. They can be given an increasing vision of racial needs and a sympathetic touch with those needs.

3. There are thousands living in direct poverty mentally, physically and spiritually to whom a Christian institution alone can give ideals and bring aid in various ways.—*The Missionary Voice*.

THANKSGIVING FOR BEING BLACK.

THE author of the following "thanksgiving" is a professor at Talladega College, and a graduate of Yale University. One who knows him well says: "He is a brilliant representative of the increasingly large class of young colored people, of all shades, who are now emerging from the darkness of the past, and amply justifying the higher education which our southern missionary schools have been giving them."

Why Am I Thankful?

I cannot answer in 200 words; I could not answer in 2,000 words. And yet I might indicate the answer in a single word: I am thankful that I am one of the LOWLY. That being one of the lowly I have the gracious opportunity of interested struggle if I would rise even a little way. That I was not born on the top of the hill, but must climb. That I have at least a chance to learn the whole way of life, in that the whole way is before me. I thank God that I can have an enlightened sympathy for the lowly, and a faith in the friends of the lowly. That my own experience of the goodness of the men who are up forbids me to say or to think that all men are selfish and sordid. Nay, more, that I am learning

to look at the worst deeds of my fellow-man as sad mistakes rather than monstrous meannesses—and that in consequence *I hate no man*. Pity is more reasonable than hate.

I thank heaven that I have been born into a great country, where there are great rivers to cross and great mountains to climb—great fights to fight and great problems to solve.

White reader, I am glad that I am black and that you are white, and that you and I must live in the same country, with the same laws, the same language and the same religion. In that rare mixture of sameness and difference, of unity and variety, you and I have the most enviable opportunity of all history to *help the providence of God* in establishing the fact of the brotherhood of man. It is better that you are white and that I am black. The measure of our difference is the measure of our opportunity. If both were white or both were black—"if ye love them which love you"—then our opportunity for reaching towards God would not be better than that of a thousand monochromatic civilizations of the dead Past. With all our heart thank God that you and I have the peculiar privilege to justify the ways of God to men!—*William Perkins, in The Congregationalist*.

LYNCING, AND HOW IT COULD BE ENDED.

SIXTEEN men have been convicted and sentenced at Winston-Salem, N. C., for an attempt to lynch a Negro. Nothing is more certain than that the custom of lynching is to pass away. It is not so widespread by any means as is indicated by news items from time to time, but if there were only one lynching a year it would still remain an evil of the first class.

The clumsiness of American court procedure, the unconstitutionality of most action intended to prevent friction between races and to encourage the development of racial life among the Negroes, both contribute to it. The fulmination of Negro-haters and of those who associate themselves for the purpose of exciting the Negroes contribute to it in an equal degree.

Nothing would hasten the day when lynching shall cease more than an entire separation of the question from other questions. The matter of separate coaches on railway trains, of residential segregation, of the right of franchise, and all other questions of right or privilege or expediency should be entirely dissociated from the question of lynching, which would then

be attacked as an evil by every section of the country and would not survive a year.

It is an encouraging fact that 999 out of every 1,000 white men in communities where there are many Negroes live from youth till death without ever seeing so much as a hint of racial hatred or strife. It is remarkable that in the main the relations of the two races are so near to affection.

In the last analysis white men are responsible for all of the machinery of law and the courts. Theoretically and practically, it is possible for the white men of the country to deal with court procedure and with the crimes which provoke lynching by their horror or by suggested threat of horrible things. For them to abandon their own laws, their own courts, their own officers, is to indict and insult themselves.

Lynching brutalizes and demoralizes and is essentially cowardly. It should and must stop. It can and will be stopped in the South by the South, in the West by the West, in the North by the North--there is the conviction and the character in every section to do it, and it is inevitable.—*Temperance Clip-sheet.*

A MORAL AND POLITICAL PROBLEM.

THE UNCLEAN SPIRITS DRIVEN OUT.

POPULAR sentiment in America in regard to intoxicating drink has been revolutionized in the past fifty years. Even a decade ago there were few who believed it possible to persuade the Legislatures of even thirty-six States of the Union to accept a prohibition amendment to the Constitution. The prompt action of forty-five States has caused amazement even in temperance circles. The revolution has been helped forward by the war and the beneficial results of prohibition in the army and navy and in the zones around military camps.

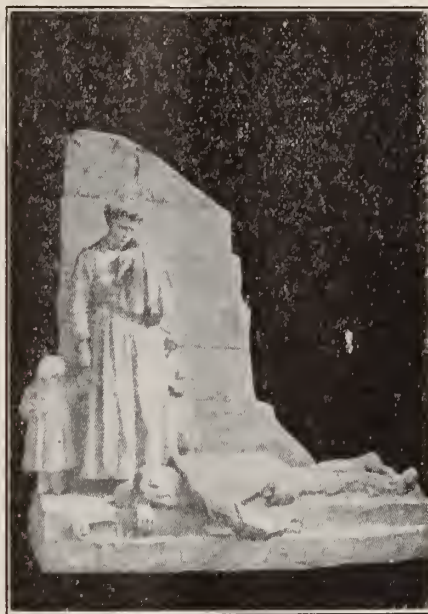
But the real work has been done by the faithful efforts of temperance organizations, such as the Woman's Christian Temperance Union and the Anti-Saloon League. On the one hand public sentiment has been educated as to the effects of alcohol on the mind and body, and the poverty, laziness, immorality, disease and crime that are due to strong drink. The parents and children have been educated in church and school by religious, historical and scientific facts, until those who have not themselves experienced the curse of drink have recognized its evil

effect on individual and community life.

The commerciale and industrial sentiment has also become increasingly anti-alcoholic. Commercial drummers no longer are counted efficient in proportion to their ability to drink whiskey or beer. Many manufacturers and merchants in addition to railroads and other enterprises refuse to employ men who drink. Physicians refuse to prescribe alcohol or do so very sparingly and cautiously.

In politics also the drink evil has been recognized and attacked vigorously. The "Saloon in Politics" is a menace to patriotism and good government. The prohibition party enlisted many in its ranks, but failed to win their case. The Anti-Saloon League, by its effective organization and persistent activity, has finally brought about legislative action. The unclean evil spirits are to be cast out, if legal enactment proves effective. This should mean cleaner politics, better health, less temptation to immorality, more efficiency in industry, less poverty and larger savings in money and food products. In a word, boys and girls and weaker men and women should have a better chance to lead true, straight, clean lives.

But that is not enough—the unclean spirits may be cast out, but unless a new Spirit, the Spirit of God, enters into in-



PAY DAY. (Proverbs 23:29-32.)

(Courtesy Missionary Review of the World)

dividuals and the nation, seven other evil spirits may enter in and the last state become worse than the first. Regeneration is need as well as reformation. The work is not completed, but another forward step has been taken.—*Missionary Review of the World*.

SOLVING SOCIAL PROBLEMS WITH APPLIED CHRISTIANITY.

MISS NEIL G. FERGUSON.

THE Martha O'Bryan Settlement House of Nashville, in "North Nashville," on Sixteenth Avenue, is conducted by nine Presbyterian churches of Nashville, eight U. S. and one U. S. A. The churches pay as they are able, but have equal representation on the Governing Board.

This year, 1918-1919, there have been three resident workers, a head worker, nurse and kindergartner. There have been about twenty regular volunteer workers, including the five doctors.

The medical clinic is the oldest and

best organized department of the work. Miss Josephine Newbill is the very competent resident nurse. She has both the professional skill and the ideals of social service that are so necessary in such work. She spends the mornings largely in visiting in the homes and giving bedside care. The clinics are held in the afternoons by prominent physicians of the city, a general clinic held by Dr. McPheeters Glasgow; an eye, ear, nose and throat clinic by Dr. Bruce O'Poole; a baby clinic by Dr. Wilson, and a general clinic by Dr. Overton. A Vanderbilt medical senior



Some of the clinic patients having their pictures taken for The Survey.

assists with each clinic and attends the sick in the homes. We have a hospital room in connection with the clinic in which the tonsil cases are kept overnight. The more serious cases are sent to the hospitals of the city.

Just recently we have opened a dental clinic. Some of the leading dentists of the city are interested in this and a clinic is conducted three times a week.

There is a Girls' Work Department with a domestic science class meeting once a week, for girls from twelve to sixteen, a sewing school open to girls from six to sixteen, grouped according to age and ability, a social club with supper served for working girls, and a business class in which stenography and typewriting are taught three nights a week. This spring we have conducted a garden class for the school girls.

For the boys we have had an afternoon club for boys from eight to twelve, a business club and two gymnasium classes for boys from twelve to sixteen, and a social club for the older boys. Mr. E. N.

Caldwell, assistant pastor of the First church, began the boys' work and conducted all the clubs until this last year, when the Boys' Division of the Y. M. C. A. supplied us with two regular workers, and a young man in one of the churches assisted in the gym work. We secured an old store building and fitted up a temporary gymnasium this year. Mr. Carter, of the Nashville Boys' Club, has agreed to supervise the boys' work next year.

The kindergarten was started this year. Miss Ellelyn Lewis has been the resident teacher. She follows the child into the home, and is loved by both the parents and the children.

We have also conducted a library hour twice a week, have had story telling once a week, and a portion of the year have held a community sing one night a week. From time to time we have had community entertainments.

We have a Rummage Committee that has conducted weekly rummage sales for the two-fold purpose of clothing the less

fortunate of North Nashville at a minimum cost and making money to assist in carrying on the club work.

Our work is both social and religious. We believe that the best social work is religious and that the highest form of religious work is social. We, by speech, manner and daily intercourse, attempt to portray the spirit of him who said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." One worker, and she is not a musician either, won her way into the hearts of a family and neighboring families by singing and playing hymns on a wheezy old organ. The head worker was able to lead the mother of two beautiful children to Christ, as they sat in the worker's room and talked about the mother's responsibility for those children. Christ was presented to one of the young men across the kitchen table, when he came to the Settlement to see a worker

who was busy in the kitchen. A woman poured her troubles into the ear of a worker as the visitor stopped and helped her pick up coal along the railroad. The woman and her husband had been arrested. One girl told of her sin-stained life almost with an air of bravado. By many prayers, words and frequent companionship the worker thought that she was winning the girl, but to all outward appearances lost her again.

I wish you might know little nine-year-old Owen, who has seen and heard most of the sins of the underworld, and yet is sweet and gentle and quiet. His life has been lived with drunkenness, immorality, vile language and cursing. His girl mother now has her third husband—the other two are divorced—and she says she is going to leave this one when she sells the pigs! Owen's time is partly spent with his "Grandmother Bob," and two almost daily visitors at the Settle-



Learning to solve future housekeeping problems.



Where the problems are solved.

ment are Owen and "Bob." Owen's number is legion, and their needs are various

and many. They range from food and clothing to an education and ideals of life. Our aim is to give as little as possible of the material things of life, but to give lavishly of understanding friendship and love, to give a vision of Christian living, and to lift to higher ideals of manhood and womanhood, of the beauty of childhood and the sanctity of the home.

Our material plans for the near future are an enlarged staff of trained, consecrated Christian workers, and a new building with all modern equipment of chapel, clinic and social settlement house. These plans are not just ideals—they are taking shape even now.

Nashville, Tenn.

MORMONISM A NATIONAL MENACE.

MRS. LULU L. SHEPARD,

Lecturer, National Reform Association, in the Women's Missionary Magazine.

TODAY as never before in the world's history we are facing a peril that threatens all the sanctities of the monogamous home—for the Mormon church, which calls itself "The Church of Jesus Christ of Latter Day Saints," is thoroughly entrenching itself in every section of the universe.

While the Church of the living God has been asleep, Mormonism, through its thousands of missionaries, has been extending its insidious teaching into the homes of our country. The Mormons keep thousands of their missionaries continually in the field—for every young man and woman of their cult must fulfil a mission if called upon to do so; they must travel without purse or script and without any remuneration. They are, for the most part, cultured and refined and by their manner sometimes fool the very elect. They address the cupidity as well as the religious hopes and fears of the unwary—working especially with women in the homes when the men are away. They want young women to build up the kingdom of Zion, for they add largely to

their membership through the large birth-rate.

The object of this article is to show some of their peculiar teachings, for Mormons pride themselves on being a "peculiar people." They teach salvation after death—claiming that through baptism for the dead by the living the dead may be saved, so genealogies are carefully compiled in order that this work for the dead may be accomplished. These baptisms must take place in a Mormon temple which is a secret place for the ordinances of the Church, and no one may enter unless he is a good Mormon. To be a good Mormon all that is necessary is that you pay your tithes and obey counsel.

Mormonism has its whole foundation upon the belief in polygamy—for they teach that God is a polygamist, and that Adam is the God of this world and the only God with whom we have to do, and what Adam has become every man in their Church may become, for men who live in polygamy will pass by the angels of heaven and rule over a planet as a

God—just as Adam rules over this planet. We are told of their belief in a Saviour who is a direct descendant of David and his plural wife Bathsheba—so they contend that without polygamy there could have never been a Redeemer, and they further contend that Jesus is a polygamist and that the wedding at Cana was the night of his own marriage to three women—Mary and Martha and the other Mary “whom he loved,” and that Jesus lived to see his own children.

They teach that this same Jesus did not die to save women, but he died only for men, and that woman's soul can be saved only through marriage, so men became the saviours of their wives, and that unless a woman pleased her husband and was obedient and faithful and was saved by him she could not be saved at all. This is an insult to some of the best women who have given themselves for humanity—yet who died and died single women—and this Church dares to say that they died unsaved.

They claim all the blessings and privileges of the primitive Church because they are the only true Church that is upon earth today (?), so they have the laying on of hands and the anointing with oil for healing; they speak in tongues and have revelations; they have a prophet, a seer and revelator who is the Lord's mouthpiece upon earth, and when the prophet speaks—he speaks as the absolute voice of God, and the people must implicitly obey. The prophet is the “trustee in trust for the Lord,” and he is supposed to hold the tithes of the people in trust until the Lord comes—but in the meantime he has been using these tithes to build himself up politically, polygamously, financially and commercially. The Prophet Joseph F. Smith, who died a few years ago, after seventeen years as head of the Church, has built up the Church numerically and financially, and the new Prophet Heber J. Grant will continue the activities of his predecessor. They now number several hundred thousand members in this country and fully as many in foreign countries. They have over-run the west-

ern part of North America from Canada to Mexico, and one can make a year's trip from the extreme north to the south and sleep every night under a Mormon roof. They have gigantic holdings in Western Canada in the rich wheat growing regions and have built a Mormon temple at Cardstown, Can., and elected last year a member of their Church to Parliament. Buying up hundreds of thousands of acres of cane growing lands in the Hawaiian Islands, they have only recently dedicated a temple there. Those who claim to know say they are the power of the Samoan Islands and have bought great groves of cocoanut trees and are reaping an immense income from that source.

Northern Mexico has come into their possession and thousands of Mormons from the States hie themselves to Mexico “to live their religion” with new wives. They are now buying up sugar cane lands in the Panama Zone and Cura, and are as far south as Argentina, where they are raising cattle for the European markets, but their commercial power has not ended with possessions in the Western Hemisphere, but they have crossed into the Eastern Hemisphere and New Zealand, Australia, the Scandinavian Peninsula and the British Isles are feeling the power of this great dominant organization whose ramifications are so many that we cannot cover it in one short address.

They now hold the balance of power politically in eleven Western States, and the Prophet Joseph Smith was such an astute politician that he knew exactly how many notes he had to place at strategic points to carry an election, and the new leader is even a better politician than the former President, so unless the American citizen awakens—and *awakens quickly*—we will find ourselves in the power of this growing, powerful institution, that threatens now to fasten polygamy upon the world as a part of the “after-the-war necessities.”

Of course Mormon missionaries contend that they are not now *teaching* or *practicing* polygamy, but one of them

would not dare say he didn't *believe it*. Joseph Smith said in one of his speeches not long before he died "that he who denied the divinity of plural marriage might as well deny the divine mission of Joseph Smith, the founder of the Church."

Section 132 of "The Doctrine & Covenants"—the highest authority of the Mormon Church—is called "revelation on the eternity of the marriage covenant including plurality of wives," and this revelation, so-called, given to Joseph the Seer, says, "For all those who have this law revealed unto them must *obey the same*," "and if ye abide not that covenant, then are ye *damned*."

We want to warn everybody against the Mormon propaganda that is running through many of the great dailies—for which the Mormon Church is paying out hundreds of thousands of dollars. These articles appear Saturday evening or Sabbath morning as a sermon by Dr. James E. Talmage, one of the Mormon apostles of "The Church of Jesus Christ of Latter-Day Saints."

Many persons unwittingly read these articles—not dreaming they are being initiated into the vicious teaching of the

cult. Many will say, "Oh, polygamy can never come in this country," and the same people said two years ago, "We will never have a war in our country," but we did have a war—a most material war—and we paid the price of unpreparedness. We gave our boys by the millions and our dollars by the billions. It would be the grossest folly to be unprepared for this great moral war, and we are calling upon the Christian people of our churches to help us put through Congress a Federal amendment to the Constitution which will forever prohibit polygamy in the United States or any of her dependencies. Such a bill has been introduced and we are praying for a speedy passage—we want to send the bill to our Allies to give them strength to stand against any movement toward world-wide polygamy.

Will you pray and wish and give to stamp out this cancer that is reaching its threadlets out into the body politic and is threatening the very sanctities of the American home—the *greatest American fortress?*—*The Women's Missionary Magazine*.

WHY HOME MISSIONS?

1. Because every person in America needs the gospel as much as does the most pagan African.

2. The extension of the ideals of the gospel and their dominance in American life is the only guarantee of a safe and happy home.

3. Nothing but the power of the gospel is adequate to right the present wrongs of our national life and establish us in safety for the coming years.

4. The strength of Christianity in America determines its drive and force in other lands.

5. The first principles of patriotism requires that we give the best we have for the enrichment of the life and civilization of our land.

6. The divine method of service is to "begin at Jerusalem," at home, with those most immediately related to us who need our ministry.—*Exchange*.

WORKING FOR THE NATION'S SOUL.

They have taken my strongest timbers out
Of the highest cedar tree,
They have made my frame of the finest
steel;

But the valiant heart of me
Is something they could not hew or weld,
Is something they could not make;
For the heart of me is the nation's heart
That no war-lord's curse may break!

Ah, men have worked that my gleaming
prow

May challenge the wind and tide;
They have toiled in the heat of the summer
sun,

That my graceful length may glide
Through the swirling might of the ocean
wave;

They have given me to the sea,
And because they have worked for the na-
tion's soul,

They have built that soul in me!
—Margaret R. Sangster, in *The Christian Herald*.

THE NOBLEST MEN.

ANONYMUS.

The noblest men that live on earth
Are those who hands are brown with
toil;
Who backed by no ancestral graves
Hew down the woods and till the soil;
And win thereby a prouder name
Than follows king's or warrior's fame.

The working men, whate'er their task,
Who carve the stone or bear the hod,
They wear upon their honest brows
The royal stamp and seal of God;
And worthier are their drops of sweat
Than diamonds in a coronet.

God bless the noble working men,
Who rear the cities of the plain!
Who dig the mines, who build the ships,
And drive the commerce of the main!
God bless them! For their toiling hands
Have wrought the glory of all lands.

—*Indian School Journal.*

CAN THERE BE A CHRISTIAN AMERICA?

BY MRS. J. P. GIFFEN.

BLESSED is the nation whose God is the Lord." It has been many centuries since the Psalmist penned those words. They were written during the prosperous days of Israel's history, when the people recognized God as supreme and Jerusalem with its tabernacle service as their chief centre of interest. A little later they reached the pinnacle of their fame. As a nation, they were a living illustration of those words. Israel then occupied a unique position, for real worth, among the nations of the world.

A very similar opportunity is open to America today, and with it the blessedness that attaches to any nation or individual whose God is the Lord. What is the religious condition of our country to-day? The statistics of 1918 tell us that there are in round numbers 25,137,000 members in the evangelical denominations and about 15,000,000 Roman Catholics. What of the rest of our population? By a simple process of subtraction we know there must be over 60,000 people in the United States who need the prayer-

ful consideration of Christian people. If we are loyal to Christ, we will not be blind to the needs of the unchurched masses in this country. Let us look at the situation honestly. We profess to love and serve Christ; thousands of these do not even know about him. He wants himself made known to them. "If we have not the spirit of Christ, we are none of his."

Several denominations have made a thorough survey of the religious condition of this nation, which is interesting reading. More than that, it shows some alarming facts.

The past five years' experiences have taught us that many dangers lurk within our own borders. When we know they come from quarters where Jesus is not known and served even the desire for self-preservation ought to push us out to do something to change conditions. It is a time to make our democracy safe for ourselves as well as for the world.

In naming the different classes who need the special attention of Christian

people, we remember that they are not created so different from ourselves, after all. We are all just "folks," and many of them, through no fault of their own, have not had the opportunities many of us have. Hence the difference in social and spiritual condition. This very fact should call forth our interest and sympathy.

We are a nation of many peoples. Our native American Indians comprise 350,000 of the population and only one-fifth of them are Protestant Christian.

"Every tenth man among us is black." The ten millions of the Negro race make a large factor in our population, and we have our mutual problems for solution. The Negro is naturally religious and in proportion to his numbers really "excels in number of churches, in membership, and especially in number of preachers. But one who knows them well says of the Negro Church especially in the South that "as an agency of Christian life and leadership it is notably deficient, having lax moral standards, poor business methods, crude and noisy worship, and no fundamental grasp of race needs, and their remedies." The recent migration of these people to the North, and especially into the cities, has produced a social and moral condition which calls for prompt and careful consideration by Christian people. The colored churches of the North have not taken sufficient care of the new-comers and the white church people have done practically nothing for them as yet; hence, an acute situation to be cared for.

Our Southern and Southwestern States have attracted many Mexicans. In one city alone in Texas there are over 30,000 of them. Long under the sway of Roman Catholicism, in Mexico, their contribution to the Commonwealth has very little of value. Their ignorance and vice really form a menace.

The far Western States have the problem of the Chinese and Japanese races. All the States of the Union have to do with foreign immigration, which is very different in character from what it was a century or so ago.

About one-seventh of our population is

foreign-born. The foreigners come chiefly to make money, and they do make it, both for them and for us. They come from every nation of the globe, bringing with them their own national language and characteristics. If this country would study more closely the habits and needs of the lands whence they come, we would know better how to deal with them, our sympathies would be broadened, and perhaps our attitude towards them would be considerably changed. They represent various religious faiths. Some are Protestants, some Jews, many Catholics, many—tired of priestcraft—forsaking religion altogether. There are Mohammedans also here, and with their religion are a challenge to our Christianity. Conservative estimates say that fully two-thirds of these foreigners have no church affiliation whatever. "Whether immigrants remain aliens or become Americans depends less on them than on us."

We must also remember our Southern Highlanders. They have a noble ancestry, but unfortunately have been long hidden away in the mountains, without the social and religious advantages of the more open country. Then "Mormonism has never been met squarely," and it has become too firmly entrenched among us. We must count also the many people who have gone into the newer parts of our country, away to places without churches and religious services. The neglected rural fields also make their appeal for considerations. The people included in all these classes number into the millions. Now, *can there be a Christian America?*

We answer unhesitatingly. Yes! God is able to make America completely His own. In so doing He desires to use human agencies to carry out many of His plans. Especially does He want messengers and means to bring the gospel to all the un-evangelized in America. There is a vast field and a tremendous opportunity for Home Mission work here. A man working in one of the lumber camps expressed it very emphatically thus: "What this country needs, and needs bad, is religion, and it needs a *whole lot of*

it!" Nothing else than Home Mission work can be depended on to bring us the transformed national life.

We have seen from the brief survey of it something of the needs of the field. Precious as our Lord is to us, and as much as we enjoy through him, it is strange, indeed, that there are so many close at hand whom we have neglected to acquaint with our Master. The first steps in a national transformation surely must be in the hearts and lives of God's own people. It is a tragic fact that business cares (even household cares, many of them) and earthly attractions have drawn away God's people from concern for the things of God's kingdom. People generally have reversed the command, "Seek ye first the kingdom of God and His righteousness." The effect has been marked in our national life.

We have come to a new era. The past five years have worked great changes, and we face new relationships and new demands upon us. "In the providence of God, human need and Christian opportunity have met in America." It is a time to push Home Missions. The motto of every Christian in this land should be, "America for Christ!" Oh, that we could realize that what we invest in Home Mission work in such a time as this will render a larger service to the world than ten times the amount a few years later!

Our place in the world war was a notable one. The world looks to us for large things in the reconstruction period after the war. To meet the demands on us, our American civilization must be purified. The leveling influences of camp-life and battlefield ought to lead to deeper interest in one another and closer fellowships in our own country in times of peace. "We know more of the common ties of humanity than ever before. Human beings face each other and understand each other as seldom before. Religion has a new meaning and a new force. Purely formal religion is pushed aside as meaningless; but the real, the genuine, the vital, the human heart longs after this and human speech does not hesitate to confess the necessity of it." Dare we

let a time so fraught with opportunity, not only for the "cross, but as well for the flag," pass by, unimproved?

The Church must awake to the call of the hour, for *the Church is the fountain head of Home Missions.*

Mission work to be really effective must be linked up with some evangelical organization. The chief business of the Church is missions, though, to a great extent, she has failed to realize it. There are evidences just now that she is waking to God's call. Larger things in Christian service are being planned than ever before by a number of the denominations. We have learned some lessons from the war. People have been brought face to face with the deeper things of life, even things of eternity. The war has worked for the brotherhood of man in a notable way. It has taught people the great lesson of sacrifice and self-denial for a worthy cause. It has demonstrated that money can be raised in vast sums in record time and frequently. We have learned to think in terms of millions, where five years ago it was in hundreds and thousands. We have learned to think of *others*, and many of them not of our own race. The spirit of unity has been advanced. If we have done large things for our earthly government, shall *we do less for our Saviour King?* The spirit of service and sacrifice has made the missionary program seem reasonable and possible as never before the war. The folly of neglecting the un-evangelized citizens of our republic has been frequently demonstrated in recent months. We can no longer afford it for sake of the State. But above that we fail the Master, at the hour of crisis, when he is counting on us. His glory is the supreme incentive, to service, for our fellowmen.

The urgent call from other nations for leadership in the reconstruction of national life overseas should move us to purify our own national civilization. "Unless there is a genuine Christian civilization in America," our influence "over there" will fall short.

The responsibility rests upon the Church in America as the channel

through which God would send His Holy Spirit and power to bless the whole world. America Christian, and a great step has been taken in world evangelization. What are you going to do about

your part in the work? The Master calls us to study conditions, to work, to pray, to give! If each one heeds and obeys, America can be won for Christ.—*The Women's Missionary Magazine*.

OUR SPICE BOX.

It is not out of date, but is a sure cure for all sorts of evils. What is it?

He isn't going to upset things, but he will demand some reforms. Who is he?

A sermon on Thanksgiving to read and ponder. Who preached it?

The best all-round Christian Social Service Work done by Presbyterians in the South. Where is it?

All men can be Gods. What religious doctrine teaches it?

SENIOR HOME MISSION PROGRAM FOR AUGUST.

Adapted from one published in the *Women's Missionary Magazine*.

A primary missionary obligation is to purify the fountains out of which the missionary streams flow. Unless there is a

genuine Christian civilization in America the impact of America on the non-Christian world will not be life-giving.—*J. F. Love*.

Some Problems That Hinder a Christian America.

1. Hymn—"Faith Is the Victory."
2. Prayer—That America may become in truth a Christian nation, living the Golden Rule in all its relationships, and that the hearts of its people may be Christian.
3. Bible Lesson, Nahum 3.
4. Roll Call—Items of religious and moral interest, in current news.
5. The Relation of Home Missions to a Christian America.
6. Evils to be overcome to make a Christian America.
7. Reading—The Goths Are at the Gate.
8. Prayer—That the Church may catch a vision of the greatness of its task in America, and may more and more be blessed in her efforts to make this a nation whose God is the Lord.
9. Hymn—"O Beautiful, My Country."

NOTES.

4. Let the leader clip these items from secular papers, or else ask every one to come prepared. They can be found in every paper and magazine.
5. See Annual Report of Home Mission Committee, and leaflets.
6. Articles in this issue, and leaflets from 1522 Hurt Building, Atlanta, Ga. Mormonism, Radical Socialism, Industrial Oppression, Intemperance, False Faiths; much material can be had from secular press.
9. No. 9 in Hymns of Home Missions and Patriotism, 11c per copy, from Literature Department, 1522 Hurt Building, Atlanta, Ga.

ISN'T THIS FINE!

Miss Minnie Witte, THE MISSIONARY SURVEY's efficient bookkeeper, has just sent a letter into the Editor with this note pinned on it: "*Isn't this fine!*" The letter is from Mrs. S. P. Hulbert, of the First Church, Houston, Texas, and contains a list of *one hundred* subscriptions to THE SURVEY, with a check for \$50.00 attached. Mrs. Hulbert says: "It gives me great pleasure to enclose the largest list of subscribers to THE SURVEY ever sent in from this church. The work was all done by two people. We are hoping, with a united effort, to do much more next year."

Eighty-three of the subscriptions were new and seventeen were renewals. Mrs. Hulbert said it gave her "great pleasure." It also made the air "tingle" around SURVEY headquarters when the mail was opened that morning.

THE JUNIORS



CHILDREN WHO WORK.

Adapted from a Program Prepared by Miss Irene Mason for the Missionary Education Movement.

I SUPPOSE that many of you learned to love this hymn that we have been singing when you were little children. I am sure none of us can sing it or read again the Bible story about Jesus blessing the children without feeling grateful for the happy childhood that we have had.

It is God's will that all children should be happy and healthy. Yet many of our brothers and sisters have been robbed of this gift of God, a normal childhood. Because of the greed of those who desire to make money, many little children are working in mills and mines and factories when they should be at school or at play.

(These items should be given out in advance. They should not be read, but the children should tell the facts in their own words and naturally, simply rising in their places.)

First Child:

John is a "trapper boy" in the coal mine in the heart of a West Virginia mountain. He opens and shuts a big trap-door for the coal cars to pass through.

When John was twelve years old he wanted to leave school. His father, who had never had a chance himself, didn't know that John would miss an education later. He was glad to have him go to work to earn money, and he put him in a mine, which is cold and damp. John sits at the trap-door, three miles away from daylight, with only a little lamp in his cap to keep him company.

In his loneliness John often wishes he could see the birds fly in the glad sunshine and could go to school with other boys. He has drawn pictures of birds on the trap-door, which is the best blackboard he has. He plays they are alive, and over them he has written, "Please don't scare the birds!" And this is all the fun he has.

In the 1910 census 6,968 boys under six-

teen years of age were reported as employed in and about the coal mines of the country. Though the hazard to the young children in this dangerous employment is very generally recognized, the large coal-mining states—Alabama, West Virginia, Missouri and Michigan—prohibit this work only under fourteen years. Work in the coal-breakers of Pennsylvania, where anthracite is cleaned, is permitted by law to boys of fourteen and over, although State reports show that the accidents to boys under sixteen in this employment are 300 per cent. higher than to those above sixteen.

Peter has been working in a coal-breaker for two years. One day his arm was caught in a belt and torn out of the shoulder. An armless boy is not much use in a coal-breaker, so Peter had to leave, and is going to school.

His friend Steiney worked in the coal-breakers for such a long time that all he knew was how to sort coal. He didn't have any bad accident, so he will probably never get to learn about anything else.

Steiney was found wearing a little button on the lapel of his coat. On the button were printed a little cross and the words: "Thy Kingdom Come." But Steiney could not even read them, and of course he did not know what it meant. He was told that it meant a chance for every boy to stay out of the dangerous coal-breaker and to read and write, for a man to earn enough to feed and clothe his family, and for every one to be kind. He understood, and smiled. "Is that it? That's what I want!"

Second Child:

Pauline Kron is only eight, and loves to be snug and comfy in bed in the early morning hours, like other little girls. But a big, cruel whistle from the oyster can-

nery in the Gulf Coast town where Pauline and her father and mother work in winter, often blows at 4 o'clock in the morning, and with her mother Pauline must hurry over to the cannery to dig the oysters out of the shells, so they won't spoil. By working until 3 or 4 o'clock in the afternoon, Pauline can earn twenty cents a day.

Little girls and boys, from four years old up, work in the shrimp canneries on the Gulf Coast in the same way. Picking the heads off the icy shrimps or shucking oysters for an hour a day might be play. But when these little ones do it eight, nine and ten hours a day they get so tired they couldn't even read a story-book, if they had one, or if they were even able to read. Some of them, you see, never get to school at all. They work with their fathers and mothers in the field and canneries of Maryland, Delaware and other Northern States from the time the strawberries are ripe until raspberries, dewberries, gooseberries, cranberries and peas, beans and tomatoes are picked and canned; then they go down to the Gulf Coast oyster and shrimp canneries for the winter's work, as Pauline Kron does.

Third Child:

Rose is nine years old; yet she is not too little to work all day long in her tenement home, sewing buttons on little girls' dresses.

Her mother used to make dolls' dresses, but Rose wanted to read fairy stories, and could not see why she should instead help make dresses for other little girls' dolls. So she took the scissors and snipped holes in the dolls' dresses to get a chance to read. But it didn't do her any good, for her mother took away the scissors, and now she works on the girls' dresses, sewing on buttons, and is paid four cents for sewing on thirty six.

In New York 13,000 tenement houses are licensed for the manufacture of clothing, etc., in the homes. An investigation in 1912 by and testimony before the New York State Factory Commission showed that over 140 different kinds of articles for men, women, children and babies—wearing apparel, feathers, laces, embroideries, neck and hair ornaments, flowers, dolls, dolls' clothes, nuts, candies, children's Indian and Uncle Sam play-suits, and Teddy-bears—were being made or worked at in most of the many poor, overcrowded, often dirty homes in these tenements.

"THE FORGETMENOT FAMILY."

MARGARET T. APPLGARTH.

ONCE upon a time there was a little girl who was very pretty, and she knew it! It is really much nicer to be pretty and not know it at all. But, of course, she heard people say how pretty she was, so she looked in the glass and couldn't help but agree with them that her eyes were like forgetmenots and her cheeks like roses.

"I could be prettier yet," she whispered to herself, "if I only had a new blue coat with lots of buttons on it, and a sweet little straw hat with blue forgetmenots all around it. Then everybody would say: 'Isn't she the prettiest girl, and the flowers in her hat just match her eyes!'"

So she began suggesting this and that to her mother; and the consequence was that they both made a trip down town and bought the most fetching little hat you ever saw, with darling little forgetmenots all around it, and a pretty blue coat with dozens

of buttons up and down the front. She felt very fine. And she really did look very nice, although the new things didn't cost very much; in fact, I don't believe her new things were a bit prettier than the ones you wear to Sunday school.

Saturday night she could hardly wait for Sunday morning to come, so she could wear them to Sunday school and surprise everybody. When she went to bed she even hung the little new hat and coat on the foot of her bed so she could see them the first thing in the morning.

But she had hardly been in bed a minute before her hat began to talk to her! She was very much surprised, for she never knew hats could talk before.

"I'm so unhappy!" cried her little Straw Hat, "because I know things about your clothes I think you ought to know!"

"Oh, dear!" cried the Little Girl, feeling frightened, "is anything the matter with



Michelina wouldn't have been cross-eyed if she could have been at the Settlement Kindergarten—instead of at home.

them! I would simply die if anything happened so I couldn't show them off tomorrow in Sunday school."

"Well, no," said the Straw Hat, "nothing's the matter with the things themselves, but you seem to think so much about yourself that you never give even the tiniest thought to how there happened to be hats and forgetmenots and coats and buttons in the stores all ready for you to buy! I suppose you know such things don't grow on trees!"

"Of course I'm not as foolish as that!" said the Little Girl. "I suppose somebody or other makes them."

"Oh, that's just it!" cried the Straw Hat. "I just hate the way you say 'somebody or other,' as if it didn't matter a rap to you who made them, so you could be called prettier than usual in them."

"Well, who did make them, anyhow?" asked the Little Girl.

"The Forgetmenot Family!" answered the Straw Hat, and even while he said the words the Little Girl felt herself floating right out of bed, right out of the window; she even floated over miles and miles of

roofs, until she found herself in a perfectly horrid part of town, standing in a dirty, smelly room in a dirty, dark old tenement building.

There was a dim gas-jet burning, and under it sat two tiny little girls; one was three years old, the other four. They were working just as hard as they possibly could, making forgetmenots. But of course their little fingers were rather slow and clumsy doing it, because they were really nothing but babies, and baby fingers found it hard to draw a yellow center through the blue velvet flower. Yet they had each finished a big box full that day, and were afraid to stop until their mother told them.

The Straw Hat whispered to the Little Girl. "Teresa has made five hundred forgetmenots today, so she will get five cents to give her father. But Michelina has only made two hundred; she is so tiny and she gets so sleepy that she forgets to work. Her father will be very cross when she only gives him two cents tonight."

"Oh, dear! Oh, dear!" cried the Little Girl, "is that how I got my forgetmenots? Whv, I do believe the little girl you call Michelina is cross-eyed!"

"Yes, she is!" said the Straw Hat. "She has to look very closely at the forgetmenots and her eyes are weak, so the mus-

cles have contracted. That is her mother over there sewing on button after button after button so little girls can have dozens of them up and down the fronts of their coats. She hardly takes time to eat all day; she just sews on buttons. Her fourteen-year-old daughter works in the button factory making buttons, and the father works in the clothing factory sewing blue coats like yours. Then there is a son who works in a hat factory where straw hats, like me, are made! Factories are rather horrid places, stuffy and oily, with noisy machinery whirring all around. So now you see you really wouldn't look nearly so pretty if it weren't for this somebody or other Forgetmenot Family."

"I've been such a selfish, nasty little girl, haven't I?" the Little Girl said, and then presto! she was back in bed and her mother

was saying, "Why, no, I don't think so, dear. You must be dreaming. Wake up and get dressed, for it's Sunday morning."

The Little Girl wore her pretty new things all day, but she entirely forgot how pretty she probably looked in them, because she kept remembering the Forgetmenot Family that made them.

Of course "somebody or other" makes all the pretty things you and I wear, and I think the Friend of Little Children wants us to remember that while new clothes are very nice to wear, they are, oh! so very hard to make! It will make us like the clothes better if we remember these busy people in our prayers: "God bless all the people in factories who have helped to make things for me to wear today, and bless our missionaries who are making them happier every day. Amen."—*Junior Mission Stories*.

JUNIOR HOME MISSION PROGRAM FOR AUGUST.

Prepared by Miss Eleanora Andrews Berry.

CHILDREN WHO WORK.

1. Hymn—"I Think When I Read That Sweet Story of Old."
2. Prayer—For the thousands and thousands of children in our country, in city and in country, who toil that we may be clothed and fed, that justice may be done to them and that they may be given opportunity to enjoy the blessings of our great country.
3. Scripture Reading—Psalm 36:5-10; Matt. 19:13, 14.
4. Exercise—Children Who Work.
5. Story—The Forgetmenot Family.
6. What some churches are doing for some children who haven't had a fair chance.
7. Hymn—"Work for Jesus."
8. Prayer—That the missions of our Church and of all churches, among these children of America who have not had a chance, that each and every one of them may learn of Jesus, and may come to know him.

THE COLONEL'S SURPRISE.

CARPENTERS' saws and hammers had made "music" for several weeks, and Don had been much interested to know what was going on, but all the nurse and family would tell him was that they were enlarging the dining-room. They had wheeled the injured boy into father's room, where he had stayed for several weeks patiently bearing his burden of plaster.

"Buck telephoned he would be over in five minutes," said the pretty nurse. "How would you like to move back into your own room when he comes?"

"May I?" Don's face brightened. He liked his own room.

"Hello, general!" Don called a few minutes later as he heard Buck's step on the stairs. "I'm coming to meet you."

"Come on, colonel, and throw me down stairs!" was Buck's cheerful answer.

The pretty nurse pushed the little hospital bed gently to the door, and with Buck's help, across the hall and into Don's own room.

"Hey!" called Don, in a puzzled voice, "where are you taking me—where am I?"

"Right in your own room, colonel," said Buck. "Don't you know it? Don't you like it?"

"Why—why, there's a door cut in the wall! Jimminy! And what's that outside?" Don's voice was very excited.

"We'll go and see," said the nurse, and to his surprise they pushed his bed right through the door onto a beautiful large porch, gay with flowers growing in boxes, and at one side was a tiny fountain throwing spray into a fish-pond where six golder beauties poked their noses in and out of the little islands in the centre.

Don's mother and father appeared, and the boy had to close his eyes to keep the tears from coming, for he knew that they had taken all this trouble because of their great love for him.

"Glad you like it, sonny," said his father. "You must thank Buck for the fish idea—he made the islands and the fountain.

"They're dandy, Buck. You're a brick," cried Don, his eyes shining with delight.

"It's the Philippine Islands," laughed Buck. "See—I made a lot of 'em. I know all about 'em."

"You do!" said Don's father, seating himself in a steamer chair. "Where did you get all this information?"

"Why, you see, sir, Miss June told us—you know Miss June—that she would take the boy that learned the most about the Philippines and our mission work on a picnic in her new car. Well, sir, I went on the picnic!"

"Good boy! Better tell Don about it so he can tell his callers where the islands are," and Don's father waved his hand toward the goldfish.

"I guess everybody knows the Philippines are south of Japan, but I'll tell you a few things I learned about 'em. I know there are over 3,000 islands, but only 366 over a mile square, and only 342 have people living on them. I know it's day there while it's night here, and that the native boys and girls are bright and fond of school and want to learn the things we know. The people are brown-skinned, light brown, and mostly have broad, flat noses and straight, black hair. There are very few who are not poor, and they live mostly on rice."

Don's father and mother were listening interestedly as well as Don himself.

"The native houses are made of bamboo and the nipa palm, tied together with a kind of split rattan, and stand on bamboo posts five or six feet from the ground," continued Buck. "A bamboo ladder is their front steps. The children often play under the houses, and sometimes the pigs are kept there. The hemp and rape seed that we feed canaries comes from Manila. Mangoes also grow there and the natives are very fond of them. And bamboo is used for furniture and for boat masts and everything we would use wood for."

"Go on, Buck, you know more than that," said Don, as his partner paused.

"Well, Luzon and Mindanao are the largest of the islands, and the largest and most useful animal is the carabao or water buffalo," laughed Buck. "There are lots of monkeys and lots of insects, and great forests with many valuable woods. Almost half of the people are uncivilized, and many of the women weave by hand beautiful linen cloth. The Filipinos are very kind and generous and courteous to their friends,



Randolph Tucker Shields.
Evy Tucker Shields.

and they love music—some people even say that the 'band of the constabulary,' all native men of the police force, is finer than our Philippine army bands."

"Phew!" whistled Don. "They must make some music to beat our military bands, I should say. Go on, general."

"Cocoanuts, sugar, hemp, tobacco, paddy—unhulled rice—cotton, cacao and coffee are the best crops," rattled Buck. "Lots of fish are caught and eaten by the natives on the smaller islands, and sold in the markets at Manila, the largest city in the Philippines. Manila is on the Island of Luzon. A large number of the civilized native people are Roman Catholics, and there are many Roman Catholic schools and colleges.

"We Presbyterians have a big school over there at Dumaguete called Silliman Institute, which is full of boys, many of them learning so they may go back and teach their people to be Christians. Most of the educational work is done by the government, so the missionaries found it hard to get the boys interested in Christian work. So a new plan was made to form student dormitories."

"Like we have at our colleges?" asked Don's father.

"Why, yes, something like that. It's a building where boys and girls who study at the public schools sleep and eat. There's one called Dunwoody Dormitory, at Iloilo.

There are forty-eight boys, and they pay \$6 a month. The missionary in charge has Bible classes through the week, and Sunday school, and makes friends with the boys. Then they have a singing society and a literary society, and a library and game room, and a playground and tennis and volley ball."

"Isn't that grand, dad?" asked Don. "Just think what good our mission money is doing out there."

"The boys go back to their homes and teach their people, and make others wish to come. We have student dormitories for girls, too. And when they go home they show their mothers how the white Christians live, and tell them that they have a good, kind God. Then there is some kindergarten work, too, and some of the children come to Sunday school and their mothers and fathers to church."

"It would be nice to give something toward the work among the Filipinos, father," said Don's mother, and Don, glancing at his dad, was delighted to see him nod his head.

"You're a good missionary, general," he

said to Buck. "Tell 'em about the 'crazy man.'"

"That was in the mountains, on the Island of Behol, Miss June told us about him," Buck went on. "There was a man there the people said had gone crazy about a new religion and had persuaded most of his neighbors to go crazy, too. Our colporteur heard of him, and went up into the mountains, and instead of finding crazy people he found very sane ones who were eagerly studying the New Testament. They bought all the New Testaments the colporteur had to sell and wanted more."

"Who was the 'crazy' man?" asked Don's father.

"He was a native who had been doctored by the missionary there six years before and had bought a New Testament to take home, and believed what it told him. And he had worked among his own village people, teaching them all from that one little book. And fifty of those people wanted to be baptized!"

"Fine!" cried Don's father, as the nurse "shooed" them all away so Don could rest. "That settles it, mother. If a Filipino na-



Harry Pearce Leadingham, 5½ years, son of Dr. and Mrs. R. S. Leadingham, of Mokpo, Korea.



John Newton (on left) and Russell Morrison Smith, sons of Rev. and Mrs. Plumer Smith, of our Congo Mission.

tive can do that much I guess we can do a little something, too."

Before Don went to sleep that night he said to his mother:

"Mummy, I wonder how many of us white

Christians use our Bibles as well as that crazy man did?" And his mother could only answer that she thought comparatively few did.—*Over Sea and Land.*

JUNIOR FOREIGN MISSION PROGRAM FOR AUGUST, 1919.

Arranged by Miss Margaret McNeilly.

TOPIC: MEDICAL MISSIONS.

Song—Jesus Loves Me.

Lord's prayer in concert.

Minutes.

Roll Call—Answer with a heathen medical prescription.

Business.

Collection Song.

Offering.

Scripture Reading—Matt. 8:1-10.

Prayer.

Song—Selected.

Recitation—Shining for God.

Story—The Colonel's Surprise.

Song—Jesus Bids Us Shine.

Close with responsive reading, sixty-seventh Psalm.

Leaders—God be merciful unto us, and bless us; and cause His face to shine upon us;

Girls—That thy way may be known upon the earth, and thy saving health among the nations.

Leaders—Let the people praise Thee, O God; let all the people praise Thee.

Girls—O, let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon the earth.

Leaders—Let the people praise Thee, O God; let all the people praise Thee.

Girls—Then shall the earth yield her increase, and God, even our own God, shall bless us.

All—God shall bless us; and all the ends of the earth shall fear Him.

SUGGESTIONS.

The story, "The Colonel's Surprise," is about our friends of the Northern Presbyterian Board, but it is a good story of a good work—therefore its use.

Review the band on our medical work. You might arrange your meeting-room as a hospital ward, and have the hostess impersonate one of our trained nurses.

Pray earnestly for the work and the workers.

And a little child shall lead them. Isaiah 11:6.

A little missionary in Korea. Guess who? The little missionary children in Korea are of great interest to the Korean people, especially the Korean children, who congregate about them when they go into the villages and towns. The older children are very useful in helping the missionary work. Many grow up to become missionaries. Would you not like to be a missionary when you grow up? Start now.



FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—MEDICAL MISSIONS.

THE outstanding feature of the year in Medical Missions has been the establishment by the China Medical Board of a great medical center in Peking. An expenditure of several million dollars is contemplated on this enterprise. The group of buildings planned for will embody all the approved features of a modern medical center. Very wisely, we think, the Board has determined to preserve the Chinese style of architecture in the external forms of the buildings. The laying of the corner-stone of the main building occurred on September 24, 1917, the ceremony being performed by the Chinese Minister of Education, and appropriate addresses were made by a number of distinguished visitors, one of whom was Dr. Paul S. Reinsch, the American Minister to China.

A faculty of thirty professors has been appointed, six of whom are native Chinese.

A second great medical center is being planned for at Shanghai, and as the work on this plant was only being held up on account of the war, we take for granted that the Medical Board will now proceed at once with the development of this plant.

The China Medical Board has also been giving aid to medical education by contributing to existing medical schools. Such as the one at Tsinanfu, in which our Dr. Shields is a member of the faculty. The Board has also been very generous in strengthening a number of mission hospitals, at which it is expected that the students of the various medical schools established and aided by the Board will serve their interne apprenticeship.

Thirty-one medical missionaries on furlough and twelve Chinese doctors have been receiving aid during the past year from the China Medical Board while pursuing post-graduate studies in the United States during the year.

We regard this help being given by the China Medical Board to the work of Medical Missions as perhaps the greatest single contribution ever made to the missionary cause, as we also regard the help which it is giving for the general purpose of world sanitation as the greatest contribution made to any philanthropic and humanitarian cause in the history of the world.

OUR MEXICAN PROBLEM.

MEXICO was the monthly topic in the March number of THE SURVEY. In that number, however, we were able to give our readers only a small part of the information we wished them to have in order that they might duly appreciate our present opportunity and responsibility in that field. We have decided therefore to make this number a second Mexico number.

The most authoritative recent discussion of the Mexican problem is "Mexico Today and Tomorrow," by E. D. Trowbridge, which gives the result of investigation and observations made during a residence in the country of several years, closing in December, 1918. The author is not a partisan of

Carranza, and freely admits his pro-German proclivities during the war and his habit of seeing things somewhat from the ancient Spanish point of view. At the same time he gives him credit for the shrewdness, patience and indomitable courage and in the face of every kind of difficulty, which has finally brought him to the position where he is recognized as the only one of the many would be rulers of Mexico in whom there is any hope for the ultimate restoration of laws and order. Villa has been reduced from the status of a revolutionist to that of a common bandit. Zapata and Blanqui are dead and their followers disbanded. Felix Diaz still retains consid-

erable power as a mischief-maker because the resources of the country which he ravages to secure means to pay his followers have not yet been totally exhausted. The patriotism which he claims is the motive of his activities is universally recognized, however, to be of the kind Dr. Johnson described as being "the last refuge of a scoundrel."

Nearly all the real friends of Mexico, who wish to see foreigners in that country receive proper protection, justice and fair treatment, but whose chief interest is to see an end to the sufferings of the Mexican people caused by their oppression at the hands of their own privileged class, are united in hoping that the present Constitutional government will finally succeed in getting full control and restoring law and order.

Should this hope not be realized, then foreign interventions may become an unhappy necessity. For in the interest of all the people of the Western Hemisphere it is necessary that, in some way or other, and in the near future, law and order should be restored in Mexico. But the restoration of law and order, by whomsoever accomplished, will not of itself be the solution of the Mexican problem. It will only be the establishment of a condition making the beginning of the solution of the problem possible. For in the last analysis the Mexican problem is in the character of Mexican people, less than 80 per cent. of whom can read and write, and who have had their initiative and energy destroyed by the hopeless serfdom imposed upon them by four hundred years of industrial feudalism. The revolutions of the past few years have been simply the blind and ill directed, but unalterably determined, effort of the people to throw off this system. The only methods that can really solve the problem are those that are directed to the end of changing the character of the people. In other words, they are the methods of our missionary work.

If you will go to Linares, in the State of Nuevo Leon, you will find there a station where missionary work has been carried on for about twenty-five years. The children of that community have been gathered into day schools and taught to read and write. They have been gathered into Sunday school and church and taught to believe in Jesus Christ, the real Saviour, and to live according to the moral teachings of the gospel. A generation has grown up there under their influences who now constitute a respectable and intelligent middle class such as is to be found nowhere in Mexico except where a similar work has been done. In this community the Mexican problem has been solved.

If the Protestant Churches of this country, by the expenditure of one-half as much



Monument to the patriot priest, Hidalgo, at Toluca.

money as our government expended on its abortive Villa raid, had established and conducted such mission stations at a distance of forty miles apart all over Mexico during the past twenty-five years, none of the revolutions of the past ten years would have occurred. This great country with a fertile soil capable of producing an abundant food supply for five times its present population, and with enough mineral wealth in its hills and mountains to make every Mexican family comfortably well to do, would never have become, what it is now, a nation of starving beggars, such as is described in the article from *The Humane Review* which we publish on another page.

This, then, is the Mexican problem that confronts the American Protestant Church just now. Better late than never. We should begin now in real earnest to do on an adequate scale what we have been playing at for the past twenty-five years. For so far as our own Church is concerned, it was merely playing at the problem to be appropriating about \$20,000 a year as our part towards the evangelization of this country of fifteen million people, while we were exporting over \$100,000 a year as our part (and it was no more than our just part) towards the evangelization of Korea, containing about the same number of very much the same kind of people.

This is the problem which received such earnest consideration at the recent conference in Mexico City, some extracts from which we also publish on another page.

Finally we would call attention and ask all our people to give earnest consideration to the following action of the General Assembly on this subject taken at its recent session in New Orleans:

That in view of the transfer of our Foreign Mission work from Northern to South-

ern Mexico, the Rio Grande River be designated as the boundary line between our Home and Foreign Mission work, and that the Mexican churches of Brownsville, Harlingen, San Benito and Mercedes be transferred from the care and aid of the Foreign Mission Committee to that of the Home Mission Committee and be advised by the Foreign Mission Committee to ask for admission into the Texas-Mexican Presbytery.

THE HUMAN PROBLEM IN MEXICO.

E. D. TROWBRIDGE.

THE peon is the great problem of Mexico. The popular conception of the Mexican type, based on hair-raising "movies" and wild tales of border bandits, is as incorrect as the general notion entertained by many well-informed Mexicans that the native Indian is a hopeless proposition. Nine-tenths of the total population belong to the peon or humble working class. Two-thirds of all the people are pure Indians, and only one-tenth are pure white. The peon class varies in characteristics in different sections of the country, but, in general, submissiveness and docility are common to all the tribes.

The Indian is naturally quiet, serious and peaceful. He has been a serf so long that he does no thinking for himself. He comes to his employer with all his little troubles, and wants sympathy and help. Like a child, he needs restraint. With restraint removed he is apt to get into mischief. He is easy to lead, and an unscrupulous leader can induce him to commit atrocious deeds. His wants are limited—a cotton shirt, a pair of sandals, a zarape (blanket) and not very much food. He is, as a rule, peculiarly loyal to the man he is serving, and will go through any amount of hardship and suffering with him, or for him. He is affectionate and lovable—no man can have much to do with the pure Mexican Indian without having a genuine affection for him. He is, intellectually, a child. He is apt, but quite undeveloped. His general disposition is peaceful and submissive to a degree that is almost pathetic. He will starve himself and see his family starve around him without uttering a word of complaint—but, given the upper hand, he will go to excesses by way of getting even. The idea that he is warlike and bloodthirsty by nature is entirely erroneous. The testimony of the disinterested observers is that the pure Indian type played an insignificant part in the revolutionary movement.

It must not be assumed, however, that the Indian is in any way deficient. He not only has ability along initiative lines, but has, and always has had, a distinct ability in mechanical matters. The history of early Mexican civilization shows a high degree of inventive ability. Stone was hewn and carved with wonderful ability and accuracy, and huge blocks of stone were moved great distances or erected into pyramids and buildings with seemingly comparative ease. Some American engineers, passing through the valley of the Laxaxalpan River, in the State of Puebla, came across an extremely ingenious device used by an Indian to irrigate his land. The Indian's corn patch, covering perhaps ten acres, was on a "bench" some fifteen or eighteen feet above the level of the stream. The Indian had rigged up a huge water-wheel, some thirty-five feet in diameter, built of wood and bamboo and carrying a large number of buckets, the latter being simply five-gallon gasoline cans obtained from the nearest town. The force of the stream drove the wheel around, and each bucket scooped up a couple of gallons of water, spilling it into a trough when the bucket reached the top of the wheel. The whole device was crude and simple, and was tied together with bits of thong, hemp and rope. It creaked and groaned a lot—but the Indian, day in and day out, had a steady stream of water running through the length of his little farm. The Indian said the idea was his own, and, as the location was in a remote mountain valley, there could be little doubt but that he was entirely truthful in this. He could neither read nor write, and only knew a little of the Spanish language, speaking practically nothing but the native Indian dialect, and yet he had devised and installed a somewhat cumbersome but very practical means of raising water.

At various times during the past four years practically all Americans have been

obliged, in response to orders from the American Government, to leave the country, sometimes very precipitately. At such times tramway and power stations and large and complicated mechanical installations at mines and factories, normally operated by expert American mechanics, had to be left in the hands of Mexican understudies. When the American returned, a month or two later, they almost invariably found things running as smoothly as ever. The Mexican "subs," many of whom had come to the plants perfectly green two or three years before, had developed sufficiently to fully understand all the machinery, and had been equal to every emergency which had arisen. The pure Indian race has produced civil and mechanical engineers who would take good rank in any country. The mind of the Indian lad of eighteen is as naturally alert as that of any American boy. He may not reason as quickly, but that is usually because of poor schooling. His faculties simply need training. Full development of these faculties, when applied to a race, means patient work through two or three generations. Reforms in the political systems started today may not bear fruit for many years. The general problem of elevating the social status of the race will occupy public and private attention for half a century before anything like large results are seen. Nevertheless, a start has been made along these lines, and ultimately much will be accomplished. *The chief danger of success will be in anxiety to do much in too short a space of time, with a consequent tendency toward superficial instead*

of real improvement. Professor Ozuna, a broad-minded educator who has already accomplished much in the extension of education in Mexico, enrolling over 75,000 pupils in the graded schools in the Federal District, once observed that the great fault of the previous regime in educational matters had been in considering that its obligations were fulfilled when a fine string of school edifices had been dedicated.

The Mexican Indian is, in most respects, where he was before the Spanish conquest. Such civilization as he had developed was wiped out, and the invaders gave him nothing to take its place. For three hundred years he was a slave. Mexican independence accomplished little for him in its first half century. The French occupation was, for him, a blank, and for the period following it was of such turmoil and disorder that no progress was made. Then came a period of great development under Diaz, with railways and factories and electricity—and still the Indian stayed, socially, where he had been for centuries. Then came the Madero revolution, followed by four years of chaos, from which has emerged a government committed to a program which, if carefully carried out and adhered to year after year, will accomplish much. The Indian has lost four centuries of time. His national development, so rudely stopped by Cortes, must now be resumed, and, aided by other civilization and by the breadth of Twentieth Century Progress, must give him an opportunity to take his place with other peoples.—*Mexico Today and Tomorrow.*

THE AGRICULTURAL POSSIBILITIES OF MEXICO.

E. D. TROWBRIDGE.

SPAIN'S agricultural production, especially, remarkable in view of the fact that two-thirds of the country is mountainous or sterile, is largely due to irrigation. Mexico has many great areas which could, at comparatively small cost, be irrigated, and production in these areas would be increased four-fold. Along the whole eastern coast, from Puerto de Mexico north to the American border, mountain streams tumble down from the great plateau to pour into the gulf. Great stretches of fertile land, at an elevation of one thousand feet or more, are crossed by these streams and could be easily irrigated. The land would have a supply of water throughout the whole year instead of depending on rainfall during a four months' wet season. The flow of the Balsas River, turned on the vast area of flat lands in the States of Guerrero and

Michoacan, in Southwestern Mexico, would develop the region into one of the richest



A rural scene in Mexico.

agricultural sections of the country. In the north half a dozen rivers could be utilized to water lands which now produce nothing. Large irrigation projects would involve a heavy investment, but the cost per acre would be very small. The increased production of the soil would add an immense amount to the wealth of the nation. There

is probably no country in the world which has as great potential possibilities for agricultural development, and it is to be hoped that the government will be able to work out a program which will result in placing Mexico in the front rank of producing nations.

INTRODUCTION TO THE PAMPHLET ENTITLED, "A PROGRAM FOR FRIENDLY RELATIONS BETWEEN THE UNITED STATES AND MEXICO."

A SOLUTION OF THE MEXICAN PROBLEM.

NO more important problem faces the people of the United States than our relation with Mexico, our next door neighbor. This pamphlet outlines a plan for the positive solution of this problem. The forces of the Evangelical Churches of the United States have been studying for several years how to unite a program that would help Mexico and promote mutually helpful relations between the two countries.

The first conference to consider these questions was held in Cincinnati, O., in June, 1914. The program then outlined has since been fostered and enlarged through the Committee on Co-operation in Latin America, representing the various mission boards involved. Of late conditions developed which seemed to warrant a holy boldness in the formation of unprecedented plans comprehending all sides of the problem.

A representative conference of Christian workers was therefore held in the City of Mexico, February 17-21, 1919. It inaugurated what is probably the most inclusive co-operative program ever outlined by Christian forces for any nation, a program unanimously endorsed by all the Mexican leaders, missionaries and Board representatives present. President Carranza, in special audience, gave assurance of the government's approval. Many well-known Mexican leaders of the educational, political and commercial world enthusiastically endorsed it. Among the outstanding phases of the program are: A university in the City of Mexico; a hospital in the City of Mexico; eight agricultural schools in as many different sections of the republic; a community center or institutional church and a school of mechanical arts in each center of importance in the republic; normal schools in such districts as do not yet possess them and the strengthening of those already existing; the development of the Union Theological Seminary already existing in Mexico

City; the uniting of the various missionary publication interests into one publishing house, book store and one weekly paper for the whole republic; a campaign to popularize medical knowledge; a definite division of territorial responsibility so as to avoid overlapping or duplication of effort.

Each communion has mapped out its program for the field for which it is particularly responsible. One only of these calls for one hundred and twenty Mexican workers, eighty-seven foreign workers, and an expenditure of a million and a half dollars in the next ten years. This does not include that society's share in the union enterprises. To promote the co-operative program, the following workers are requested: A general secretary of the Committee on Co-operation in Mexico, who shall give his time to all questions of co-operation, including work for Sunday schools, Young People's Societies, temperance and other activities; a secretary of education, the executive of the newly formed Board of Evangelical Education; a specialist on agricultural education, who shall advise with the eight boards who are to conduct the agricultural schools; an agent for the Union Press (provided); an editor for the Union paper; three additional professors for the Union Theological Seminary.

The sums needed for the various Union institutions are estimated as follows: University, five million dollars; hospital in Mexico City, one million six hundred thousand; Evangelical Press, one hundred and fifty thousand; Union Theological Seminary, building and endowment, six hundred thousand dollars; two industrial schools, five hundred thousand dollars. Each mission has made out its particular budget for its own field and needs.

The reports of various committees as adopted by the conference covering the different divisions of all programs are here-

with published as the simplest means of this epoch-making gathering. They are preceded by the resolution unanimously adopted by the conference concerning the general conditions in Mexico at the present time.

Any information desired as well as addi-

tional copies of this pamphlet will be gladly furnished by the undersigned.

SAMUEL G. INMAN,

Executive Secretary on Co-operation in Latin American 25 Madison Avenue, New York City.

A RESOLUTION BY THE MEXICO CITY CONFERENCE.

THE Conference of Christian Workers meeting in the City of Mexico, February 17 to 22, 1919, wishes to express its deep gratitude for the cordial way in which it has been received by all the people and for the fact that improved conditions and the open-mindedness of the people permit Christian work to be carried on in all parts of the republic, with protection and welcome for the workers.

The twenty delegates from the United States, before arriving at the capital, have visited their work in all sections of the country, the routes of some being through Nogales, Sonora, Siniloa and Guadalajara; others through El Paso, Chihuahua and Aguas Calientes; others through Laredo, Monterey and Saltillo; others through Matamoros, Victoria, Tampico and San Luis Potosi, and others through Vera Cruz, Jalapa and Puebla. Such travel has been attended with no untoward incident whatever, and with a far greater degree of comfort than was anticipated.

Many encouraging evidences were found on the fact that the country is slowly but surely returning to normal conditions, socially, economically and politically. While some outlying districts are still greatly disturbed, practically all the centers exhibit stable conditions.

We recognize keenly the many difficulties against which the government is working in restoring the country to a normal life, and register our hearty sympathy with the Mexican people in their earnest struggle toward the real democracy.

We pledge ourselves to do all within our power to promote a closer friendship and clearer understanding between the two neighboring republics, both by making known in the United States the real developments and deep aspiration we have found among the Mexican people, and by encouraging in every possible way the increase of those institutions and movements which are set to aid Mexico in her struggle toward a new life.

REV. GEORGE W. BUTLER, M. D.

THE death of Dr. Butler at his home in Canhotinbo, Brazil, on May 30th, leaves a vacancy in our missionary ranks that cannot be filled. He was both medical and evangelistic missionary, and his character and life work were both unique. In his medical and surgical work he always made it a condition of undertaking a case that the first step in the treatment should be a prayer with the patient, and by the power of prayer combined with his remarkable professional skill he wrought cures that often seemed to border on the miraculous.

People came to him for treatment from all over Northern Brazil. Those who were able paid, and several churches were built from the proceeds of his practice. But none were turned away, and hundreds, probably thousands, during the thirty-seven years of his missionary service, were entertained and treated at his home, sometimes for weeks at a time, free of charge. Over the whole State of Pernambuco he was called "the father of the poor." Those who heard his

wonderful address at Montreat last summer on "The Gospel the Power of God" can imagine something of the burning earnestness and eloquence of his preaching to the crowds that always came to hear him. He spoke the Portuguese language like a native, and he could sway the multitude as no other native or foreigner could do.

We have not the material in hand for any satisfactory account of Dr. Butler's life and work, but we are asking those who were associated with him in his work to send us a sketch which we can publish both in THE SURVEY and in leaflet form. We give one characteristic incident, related by himself, of which there were many others equally remarkable, illustrating how by the prayer of faith he was in the habit of overcoming difficulties:

"Once at Maranhao we had trouble with a circus owner. We had chosen for our church the only site in a square where there was no Catholic church, with clanging bells to annoy us. Our meetings were progressing. A circus owner set up his tent

right behind our building and wanted to catch our people after church at night. He argued with me to have me change our hour and let him commence sooner. I told him Sunday was God's day and I could not change the hour. He commenced and we were greatly annoyed and hindered. I prayed once or twice like this: 'Oh Lord God, this is Thy house, this Thy day, the Sabbath, and our neighbor has set up his circus at our very door and he is hindering the witness we give of Jesus Christ. Stop it, oh Lord, for Jesus' sake. Amen.' The circus never performed after that, and he never was able to take down the poles nor the tent-cloth; but it stood there and flopped and flopped and rattled to the glory of God, and there are witnesses still living who

will testify to the fact."

Dr. Butler's wife, who was Miss Mary Rena Humphreys, of Goldsboro, N. C., was a good gift to him from God and possessed all the qualifications, physical strength, mental ability, courage, faith and self-sacrificing devotion that fitted her to be the helpmeet of such a man as he was in such a life work as God called him to do. From first to last they were devoted lovers, and both of them had a consuming love for the Brazilian people to whose service in the gospel they had devoted their lives. And the people also loved them devotedly. We feel confident that there was no other man in Northern Brazil whose death would evoke the heartfelt sorrow of so many people as did the death of Dr. Butler.

DEATH OF REV. A. D. RICE.

A CABLEGRAM from China announces the death of Rev. A. D. Rice at his home in Tonghai on May 31st. No particulars were given. Dr. Smith left Mr. Rice in apparently good health when he left Tonghai shortly before sailing for home. This is the fourth announcement of death in our missionary ranks in the last few weeks. Mr. Rice leaves a widow, formerly Miss Emma Bissett, of Birmingham, Ala., and four children. His widowed mother went with him to China when he returned from his furlough about two years ago, and

is now at Tonghai. He has one sister living at Lancaster, Tex., and another in New Mexico. His father, who was a Home Missionary pastor in Texas, died a few years ago. Mrs. Rice's sister, Miss Mary Bissett, went to China as a trained nurse a few months ago. The sympathy of many friends will go out to the bereaved family, and especially to the beloved wife, who is left with such heavy burdens of responsibility to be borne in her loneliness so far from home and friends.

THE CHRIST OF THE MADRONA.

MRS. H. L. ROSS.

JUDGING from such events as the recent conference in Mexico City of the representatives of all Protestant bodies working in Mexico, there is reason just now to believe that this country is coming into her own as to her claims upon the conscience of the churches as a real life-sized missionary task. Only those who know her heart to heart can realize how widely she is separated from her neighbor on the north. That separation certainly has not arisen from that slight geographical division of the Rio Grande; it is not even the difference of Anglo-Saxon and Latin temperament, though that is assuredly far from being of that substance from which dreams are made. The great yawning chasm consists of a difference of religion.

We missionaries who love our adopted country and see the great transforming power of the gospel of Christ in the lives

of our brethren of the faith are often pained by the things our home newspapers print about Mexico. Not long ago the Literary Digest quoted among the "Topics in Brief" an item which in substance said that it would need a change in the angle of the axis of the old earth to put Mexico on her feet. Now, kind Christian reader, I should not have been moved by that remark; for the truth of the matter is that she needs an even greater miracle than that to put her on her feet. Her redemption will be just as costly as mine and your personal redemption were; the price of it is the divine Son of God sent down from glory and hung upon the cross; the old, old story of victory through faith. Her restoration to strength and place among the nations must come through righteousness, and that not of herself, it must come from God. These are all miracles greater than changing the

axis of the earth. But thanks be to God, miracles are possible if we comply with the conditions of the Great Commission.

Undoubtedly, the rather inert and nerveless grasp of the Church upon the problem of Latin mission fields arises from a half-acknowledged conviction in the Protestant mind that Roman Catholicism, by teaching a distorted truth, suffices in some measure at least as a religion. We wish that we might make them understand how startlingly real is the idolatry we see about us. Thinking there is nothing so convincing as seeing, we have taken a kodak picture of an idol which was set up about three months ago in Linares. The name of it is "The Christ of the Madrona." The owner is an ignorant man, Sostens Huertas by name, who can neither read nor write, but who has what we might call a genius for business. About eighteen years ago he treated with a wood-carver in Potrerillos, a mountain village about thirty miles from Linares, to make for him from the wood of the Madrona tree an image of the crucified Christ. This part of the story we have from Christian friends who know personally the wood-carver, and knew of the bargain at the time of its transaction. Senor Huertas, the purchaser of the image, gives the following remarkable account of how he came into its possession. Early one May morning he was hunting for a yoke of oxen which had strayed, and on approaching a spring of water in a dense and lonely wood, his amazed eyes beheld this figure of the crucified Christ resting on the stump of a Madrona tree. At the time it was covered with bark which has later been removed for the purpose of applying a preservative polish. He immediately called his neighbors to see it, and the next day it was removed from the forest and carried to the home of Huertas. He called the priest, who blessed it as a miraculous appearance, and gave it the name of "The Christ of the Madrona."

Since that time Mr. Huertas has had a better business than plowing oxen. He carries his image about from place to place and lives from the offerings poured out at its feet by the credulous, superstitious people. It was brought to Linares this spring and set up in a hut on the bank of a river which flows along the northern limit of the town. Immediately the highway leading out to this hut was filled with eager crowds of people, some prompted by curiosity, but by far the larger part of them going as worshippers. On the occasions when we went out for the purpose of securing a picture of the idol, the room was filled with kneeling figures, some praying, others crooning weird hymns or lighting their candles before it. As they arose to depart they crouched be-



The Christ of the Madrona.

fore it, kissing its feet and embracing the knees.

Hanging about the room are written records of miraculous cures attributed to the "Madrona." They are all more or less like the following: Early one morning an old woman named Dionicia Ramirez went out on an errand. She was attacked by a large ram with such violence that she was left on the ground in an almost dying condition. Her case was thought to be hopeless, but her granddaughter prayed to the "Madrona," offered vows before it, and the old woman was soon in her usual health.

On a cord stretched before the image are hung tiny silver arms, limbs, hearts, heads, each indicating that some worshipper has received healing in that particular part of the body. There are also little silver horses, mules, oxen and sheep, offerings made by grateful owners who have had lost or sick animals restored to them by prayer to the image.

As the "Madrona" is seen in the picture, the face is very indistinct. The features are crude and ugly and would provoke a smile were it not for the moral shudder produced as one thinks of it as an object

of worship. The artist either did not or could not count the ribs, so there are nine on one side and eleven on the other. And yet, in spite of such crudeness, the ignorant carver stumbled on some subtle appeal in the posture of the body. There is some way suffering and submission in the bowed figure and uplifted arms, which has been a very valuable asset to Mr. Huertas in his venture in high finance!

Dear friends of the Church, you who know full well that loyalty to your Master means giving him to all the peoples of the earth,

never let yourselves be beguiled into the belief that Rome has already discharged that duty to Mexico. She has given her multiplied images such as "The Christ of the Madrona." Remember that just across a narrow river from you, fervent lips kiss wooden feet, and weary, sin-sick men and women cling to an ugly carved image, seeking from it strength for their painful lives. I pray God may waken you to burning zeal in giving them the radiant, beautiful Christ who reaches out to them the arms of divine love.

THE NEED OF MEDICAL MISSIONARIES.

BY REV. JOSEPH C. ROBBINS.

THE urgency and importance of the work of medical missions is becoming increasingly clear to all students of the Foreign Missionary Movement.

From the Findings of the Continuation Committee Conferences in Asia I quote the following in regard to medical missions. The Lahore delegates thus characterized the work: "Medical missions are an integral and essential part of the message of Christ to this land, and in some cases, as in the trans-frontier unopened lands, are the most effective evangelistic agency at present available." The Indian National Conference mentioned their value as a powerful evangelistic agency, as an essential help in mass movements, as a forerunner of the gospel, and as an agency in Christian training. Two statistical exhibits proved this necessity. Thus, in India, where the British Government provides many hospitals, dispensaries and medical men, at least one hundred millions of the people are still beyond the reach of even the simplest medical aid. The Shanghai Conference, including three provinces of Kiangsu, Chekiang and Anhwei, with a population of almost fifty millions, has a foreign trained medical force of only sixty-six physicians and seventeen trained nurses, who minister annually to 380,000 patients. From the Indian National Conference: "This conference views with the greatest concern the present falling off in offers for medical mission service, which renders largely inoperative the oft-repeated and vital principle that both for efficiency and for the permanence of the work it is essential that at each considerable hospital there should be stationed two medical missionaries and one trained nurse. This shortage of medical missionaries is at present so serious that many mission hospitals stand empty for long or short periods owing to the absence on fur-

loughs or from sickness of the doctors in charge while numberless pressing opportunities for extensive evangelization are being lost." Again from the Indian National Conference: "With a view to ministering to the multitudes of women in India, who are as yet beyond the reach of both medical and spiritual help, this conference would earnestly press upon the home church the need for strong reinforcements for women's medical missions. To this end every effort should be made, both at home and in this country, to bring the claims of this form of service before the attention of women students."

The Chinese Medical Commission of the Rockefeller Foundation reported: "As a result of its investigations, the commission unanimously recommended that the Foundation participate in medical work in China. The need for such work was found to be much greater than had been anticipated. Not only do the Chinese people at large lack almost all opportunity for modern medical treatment outside the relatively few centers where missionary and other hospitals have been established, but the development of modern conditions, the introduction of machinery, railways, etc., have resulted in an increase in suffering due to accidents and occupational diseases. A special responsibility, therefore, rests on western civilization not only to mitigate the suffering caused by diseases prevalent in China before its contact with the West, but also to bring relief from the ill-effects of the machinery of western civilization. The commission was greatly impressed by the noble work which has been done by the missionary societies in hospitals and medical schools, but the teaching and practice of modern scientific medicine requires such costly equipment that those societies naturally find difficulty in meeting the demands



The Tsingkiangpu General Hospital, Tsingkiangpu, China.

of the medical work, which is, after all, but one branch of their varied and useful activities."

Let us look now at some of the conditions in the non-Christian world which have called out these findings. First, the non-Christian world is a sick world. "Whatever may be the excellencies of the non-Christian religions, they utterly fail to care for the ills that the flesh is heir to."

In addition to the common diseases that we are familiar with in western countries, there are many dread diseases peculiar to the Orient. We think of the horrible elephantiasis which was formerly so common in the Philippine Islands. One hardly ever takes a trip into the country districts of the Philippines without seeing one or more cases of this deforming enormity. There are tumors and ulcers such as we never see here. There is the berri berri and sleeping sickness, and the loathsome leprosy. Leprosy has well been called the rotting sore of the non-Christian world. It is still the scourge of the East. In India, in China, in Korea, in the Philippine Islands, in Persia, in lands untouched or but partly touched by the gospel, leprosy is still a menace. There is also plague and cholera, twin sisters of dread visitation to the non-Christian world.

In most non-Christian lands blindness is everywhere common. In China it is estimated that one-eighth of the population is blind. No one disease in the non-Christian world is more widely prevalent than malaria. In India alone the average death rate from the disease is said to be 1,300,000. Sir Rupert Boyce, a noted British authority on tropical diseases, says of malaria: "It strikes down not only the indigenous barbaric population, but with still greater certainty the pioneers of civilization, the planter, the trader, the missionary and the soldier. It is, therefore, the dread and gigan-

tic ally of barbarism. No wild deserts, no savage races, no geographical difficulties have proved so inimical to civilization as this disease."

The white plague is not confined to the Christian lands. Its deadly pall hangs heavily over non-Christian lands as well. In China, the Philippine Islands, and India it is everywhere prevalent. In India it is spoken of as the "Captain of the men of Death." The missionary in the hospital, dispensary, everywhere and every day, by teaching, by word and by example, is waging war on this enemy of the human race.

No single force has been such a factor in meeting the physical needs of the non-Christian world as the Christian practitioner of that honorable and unselfish profession, which has so freely given of its best service for the world's healing and comfort. It is men of this profession, with their energy and skill, who are needed today in large numbers in the non-Christian world to relieve men and women from the deadening blight of superstition and ignorance, as well as to heal maimed and diseased bodies and minds.

In addition to this clamant call of suffering and need from more than one-half of the world's men and women, there is the unprecedented opportunity for service to these non-Christian nations in establishing, promoting and strengthening medical education, and raising up for these countries a medical profession skilled in the best science and technique of the West, together with the highest professional ethics and Christian sympathy. A conservative estimate for China alone will call at once for 300 additional medical missionaries for general practice, surgery in hospital, dispensary and city work, and in the wide field of medical education, and the almost untouched realm of medical investigation in

the field of tropical diseases. The opportunity to have some small part in providing China with a native medical profession for

her vast multitudes is an opportunity that comes to our generation alone.—*S. V. M. Bulletin.*

DEMON POSSESSION?

JEANIE J. VINSON.

NO. 1. A small bed made of a rough frame laced across with rope, and on it, carried between two men with the usual paraphernalia of pole and ropes, a much emaciated woman of forty years, unable to lift her head or speak above a whisper.

"What's the trouble?" asks Dr. Morgan, in charge of the clinic at Haichow, then handled in a small native house with dirt floors.

"She is possessed of a devil. She has spent everything she has, burning incense and paper to it, and just becomes worse. She cannot speak her own words; the devil makes her rave!"

After further questioning and answering, and ferreting out of past history, she is sent off with this advice:

"Now, you take these three kinds of medicine" (salts, asafoedita and digestion pills), "according to directions: try to eat something, and—most important of all—stop praying to that devil; just ignore it, and ask Mrs. Rice or Mrs. Vinson to go teach you how to pray to the true God."

Mrs. Wang followed these directions, believed implicitly what she was taught, and now, eight years later, is one of our most trusted and useful Bible women. She firmly believes that Christ and Dr. Morgan's medicines can drive out devils!

No. II. Mrs. Vinson, my friend, Mrs. Chang No. 6, wants to buy a Bible and a hymn book, and wants to join your class in Luke's gospel. She can already read" (most of the women have to be taught to read) "and wants to study and to be a Christian."

I look up to find that Mrs. Thanks No. 3 is introducing to me a very near-sighted woman of thirty-odd, apparently not at all well and very anaemic. I afterwards hear that she "has a devil." At class one Thursday she meets a young woman who claims that a devil causes her to have constant headache. Mrs. Chang Six speaks up eagerly: "You must go to Dr. Morgan and get him to give you some medicine, and you must *pray to Jesus and study the books*, and the devil will go away. I was so sick—I had smothering spells, my lips were blue and my fingers drawn. I took Dr. Morgan's medicine and read these books and prayed to Jesus, and in just a few days I was better, and the devil doesn't trouble me any more."

She believes in devils—of course she does. Didn't every one tell her she had one, and isn't it gone now? I took occasion that day, when we studied about Christ's casting out a demon, to try to impress upon the class the fact that we each have a "devil" to fight against, which Jesus only can drive



Mrs. Bell and women nurses at Tsingkiangpu General Hospital.

out—temper, covetousness, pride, uncleanness, wilfulness, disobedience to parents, selfishness, superstition, etc., etc.

No. III. Mrs. Ching was brought to the clinic three weeks ago by our "devil-possessed" Bible woman, Mrs. Wang. Mrs. Morgan gives her very much the same treatment as was given Mrs. Wang years ago, as she claims to have a devil and has all the symptoms of hysteria. Two days later Mrs. Wang reports that Mrs. Ching has slept nicely for two nights—the first in months. She also reports that some of the Christian women have been praying with and exhorting her, and that the devil has not come back but once.

The next day Mrs. Rice is teaching a class in Mrs. Wang's home, when Mr. Ching comes in and begs her to come talk to his wife.

"I am busy, teaching this class. I'll go another day."

"No, please come now. I will just sit here in the court till you finish teaching, and then show you the way."



In the dispensary courtyard of the Tsing-kiangpu General Hospital.

So she goes and tries to get a little of the truth that makes free into that dark heart.

In view of the results in Mrs. Wang's case, is it worth while to persist and teach and work for and with these recent two?

We think it is! Do you? "With God all things are possible."

WORK OF THE SOUTHERN PRESBYTERIAN MISSION IN KOREA FOR THE PAST YEAR.

W. M. CLARK, *Chunju, Korea.*

EVANGELISTIC WORK IN OUR KOREAN MISSION.

UNDER the comity agreement with the other missions, the Mission of the "Presbyterian Church in the United States," occupies the southwestern part of the peninsula, comprising in its sphere of labor the provinces of North and South Chulla and six counties adjacent to Kunsan, in Chung Chung province. So far as the missionaries are concerned, the work is carried on from five stations located conveniently at the two provincial capitals, Chunju and Kwangju; at the seaports Kunsan and Mokpo, and at Soonchun, an important magistracy in the extreme south. A great deal of the evangelistic work, however, is being undertaken by the two native Presbyteries, and this will be increasingly true until the time comes for the complete withdrawal of foreign workers. That time, however, appears to be many years in the future, if one may judge from the present rate of progress.

During the past year, owing to absence through regular furlough, through sickness or through withdrawal from the work, there have been at work in the five stations only three single ladies and thirteen men who have been able to give their time entirely

to evangelistic work, though it goes without saying that much valuable assistance has been given by the married ladies and the men occupied in educational and medical work. This mission is credited with seventy-four workers, including wives.

There have been no radical changes in evangelistic methods or policies during the past year. Several new features have been further emphasized, among them being the use of tents in evangelistic services. At times native awnings have been rented and used to advantage; at other times a tent brought from America has been used. No attempt is made to have "tent meetings" such as are popular in certain sections of the West, but the tent has a certain advertising value, and many will come and listen to the gospel who would not go near a church.

For several years campaigns have been carried on at important centers in the effort to establish churches, and through the use of the tent services it was found possible to arouse sufficient interest to secure a place of meeting and to make the beginnings of what will probably grow into organized churches in the near future. For

example, at one place, a county seat of about 2,500 inhabitants, three campaigns had been made within the past five years in the effort to get an organization. The first time the hostility of the people was such that we were told later that if we had not gone when we did an effort would have been made to drive out the Christian workers, who were disturbing the peace of the community! Each year saw a diminution of this feeling of hostility until finally a tent meeting was planned. The attendance was very good; the attitude of the people friendly, and finally a building was secured for a church and a beginning was made by locating a colporteur there and arranging for some one to lead the services each

Sunday for a time. About twenty were found who had professed Christ elsewhere and who were there engaged in business.

With regard to the progress made in the work of the mission along several important lines, it may be interesting to quote from the report of the Evangelistic Committee to the annual meeting at Soonchun, June, 1918:

"8. That in answer to the letter of Dr. Egbert Smith, secretary, in regard to the progress of the plans for the advancement of self-support, self-government and self-propagation in the native church, we reply by handing him a copy of the following outline regarding the present situation.

OUR PRESENT PROGRAM.

(1) In Self-Support:

1. No ordained native preacher has thus far been employed on mission pay, in whole or in part.

2. The mission has not and does not build any country church building. It has helped to a limited extent in station church buildings.

3. The mission pays no current expenses for any congregation.

4. The mission is gradually turning over to the native church the management of such work as it is able to finance.

5. The mission alone controls the use of all foreign funds.

(2) In Self-Government:

1. There are, within our bounds, two native Presbyteries which are entirely self-governing, under a native General Assembly, and which control the entire territory, even granting sessional powers to missionaries in districts suggested by the mission

in its regular assignment of work. The ordained missionaries are full members of the native courts, in their capacity of teachers of the native church. This may be changed at any time by the General Assembly.

(3) In Self-Propagation:

1. Home Mission work is conducted by the native bodies, including Sunday-school work, tent meetings and various campaigns undertaken by congregations or by the church courts. Helpers and evangelists in addition to pastors are being supported by the native church, in addition to colporteurs, evangelists and helpers on foreign pay.

2. Foreign Mission work is done by the two Presbyteries through a joint committee in Cheiju and through the Assembly in China.

The progress of this work has been fairly satisfactory, and we have no changes to recommend at present.

A CALL TO PRAYER.

1. For Korea, especially for missionaries and Christians there.

2. That we may make the best of our new opportunity in Mexico.

3. For the Inter-Church World Movement.

4. For the General Foreign Mission Conference at Montreat, August 11th through 18th.

5. For the large company of missionaries returning to their fields after furlough, many of whom will be taking up their work when the August number of THE SURVEY is being read.

6. For Rev. W. Fred Galbraith, the new Secretary of the Assembly's Committee on Systematic Benevolence and Stewardship.

IN THE HEART OF DARKEST MEXICO.

Frightful Crimes Against Children Receive No Official Notice.

(Republished from The Humane Review.)

The evidence given in this startling article was gathered at great personal risk by an experienced investigator, thoroughly familiar with child protection problems. The photographs had to be taken secretly, and an agitation to stop the exploitation of child stealing evoked threats of violence and death.

A LEADING Mexican Daily, *El Universal*, has recently made some startling revelations about the condition of poor children in Mexico. These revelations are of such a nature as to be unbelievable, even to the humanitarian worker familiar with the most sordid conditions of other countries, unless seen and verified by actual experience. In one cemetery alone, and there are many in the City of Mexico, 1,053 poor children were buried during the month of August, nearly all victims of malnutrition or no nutrition. Many of these unfortunates lived or rather existed in the slums of the city, where all articles of food are exposed for sale in the streets where in the dry season dust and flies complete the work of deterioration. Not only in the poorer districts, but in others where people of wealth and refinement live, whole families eat, sleep, beg and exist in the streets. The children of these families, half or almost wholly naked, run from block to block after the passer-by with the familiar cry, in plaintive tones, "One cent, please, for bread."

COMMERCIALIZED BEGGING

One Mexican estimate places the number of beggars in the City of Mexico at 25,000, and the "begging industry" is accepted as a Spanish inheritance. In the main thoroughfares, stores and parks the ragged child, filthy and hungry, is constantly at one's elbow with the tremulous pleading for a cent. The more fortunate ones at noon join the family mess on the curbstone, where the

father or mother sells fruit or candy. From a dirty basket is produced the needed kitchen equipment, and each child receives a tortilla, thin pancake made of corn meal, on which is poured a spoonful of black beans. In the meantime the baby is lying on the sidewalk, often exposed to a hot sun or mild rain. At night those more fortunate seek some hovel or shed with mother earth for floor and bed, and the children sprawl on the ground. The less fortunate mother lies on the sidewalk against a wall, the children vainly seeking warmth and shelter under her reboso, or thin scarf. Hundreds of such groups can be seen in all parts of the city at any hour of the night and some of them at the very portals of princely homes, called palaces. During the rainy season, when daily rains are the rule, one can imagine the condition of such a family in the morning!

Could any condition be worse for children? Yes, the term "Rented Child" would be unintelligible elsewhere, but here it is part of the great begging industry, so complacently accepted. The professional beggar knows only too well the effect on the public of a maimed or sick child, so if he has no children of his own he proceeds to rent one, and then with diabolic barbarism breaks a limb or tortures the child until it presents the appearance of a paralytic. Sometimes he destroys its eyesight or administers morphine to simulate a dying condition. These and other practices were described in the *Universal* of September 21st. One article on this subject was signed by Dr. T. V. Rey. The best treatment that a rented or stolen child can hope for is to have its poor little body painted to present the appearance of an eruption.

A MARKET FOR STOLEN CHILDREN.

The term "Roba Chicos" (child stealers) is frequently seen in the newspapers, espe-

cially when children are reported as stolen, and they seem to be well known as the exploiters of children. In a recent newspaper article it was asserted that their central place of business is located in Guadalajara in Gomez Farias street, and is called "El Mercado de Roba Chicos" (market for stolen children). After passing through the hands of this gang the innocent victim of this barbaric system is generally unrecognizable and, maimed or blinded, is carried or hauled around with its poor little hand outstretched for coins to support its fiendish master. It is given only sufficient nourishment to keep it alive. Such children can be seen any hour of the day or night in the City of Mexico hovering around the theatre doors sitting in the street, and often amongst the beggars that line the entrance of the churches. The pleasure-seeker, the passer-by, or the communicant who puts pennies in the outstretched hands does not realize how well he is co-operating with the fiendish industry.

This fact proves that in this otherwise beautiful country, with its perfect climate, lovely scenery and flowers at all seasons, the most necessary thing to do is to awaken a social conscience. There is a still small voice of protest that can only be developed into a demand for justice by a campaign of social enlightenment. There is a recently organized Children's Society caring for twelve small boys, but it does not reach the stolen or rented child, or even the child in the street.

CHILD LABOR APPALLING.

The condition of the poor Mexican child has always been an unhappy one, but it is strange that it should have reached its climax of misery after the proclamation of the new constitution, published January, 1917. Under the head of "Work and Social Provision" is found the following: "Children above twelve and less than seventeen years of age are not permitted to work more than six hours a day." The work of the children less than twelve years cannot be the subject of contract, and yet infantile conductors of eight and ten years work

all day and sometimes half the night on the auto busses. Hundreds of prosperous looking men and women pay their fares without so much as a glance at their pale, wan faces. It is a fearfully common sight to see a small child bent low under a heavy burden—a baby or a bundle of wood or coal. A vigorous policeman will not help such a child to cross the street, nor will he allow anyone to photograph it. When the Spanish oppressors of the fine Aztec race had subdued it they made veritable beasts of burden of the men, women and children, and many of them still are. These patient, ignorant peons, those of them who are not professional beggars or worse, are all included in the 85 per cent. of illiterates. While the public cabs are often driven by under-fed and overworked horses, their condition is more enviable than that of the poor children. The fact that bull fights were recently abolished from the federal district, which includes the City of Mexico and many adjacent towns, proves that our dumb friends have some protection.

MEXICAN HUMANE ASSOCIATION NEEDED.

One naturally asks are there not asylums for these helpless victims of this barbarous system? Yes, there are some, but not nearly enough. There is one large asylum caring for 1,200 children and several homes called *Cunas*, some maintained by the government and some by the Catholic church, but none have room for any more children. There is also a place called "Industrial School for Orphans," where 450 boys meander unwashed, in filth unspeakable, and obtain a rudimentary knowledge of reading and various trades. There seem to be no laws for the protection of children beyond those mentioned above, which seem to be known only to a few officials who possess copies of the constitution. One faint gleam of light on this dark horizon is seen in the recent efforts to organize a Mexican Humane Association in the face of much opposition and more indifference, and this article is written to call attention to this fact, with the earnest plea for council and co-operation from our own splendid American Humane Association.



Garden of "Narcisa" at sugar mill near Yaguajay.

OUR SCHOOL WORK AT CARDENAS.

THE Woman's Board of the Presbyterian Church U. S. A., which some time ago assumed responsibility for all the educational work in Presbyterian territory in Cuba outside of Cardenas, has recently appropriated \$35,000 for the erection of an administrative and dormitory building for the Cardenas School. This is just what was lacking in the equipment of this plant to enable Mr. Wharton to carry out his plan of developing there a high-class institution of college grade. It will insure a boarding patronage for the school also, which will bring in a sufficient income to maintain a larger faculty and to meet the expense of additional laboratory facilities. We know

of no school in Latin America that has a brighter outlook than our school at Cardenas under the capable and efficient management of Dr. Wharton, and we wish him the success in this enterprise which he deserves.

Miss M. Emelyn Craig, the lady principal of the school, who has had so much to do in building it up to its present proportion, has been taking a special normal course at Columbia University during the past year and expects to return to Cardenas in the early fall to resume her work there.

Two of the figures in the cut are Miss Margaret Davis and Mrs. Julia Chester Pearce, members of the present faculty.

CONGO'S FIRST FIREWORKS.

MRS. T. J. ARNOLD.

IT was a great event here, this first fireworks display! Messrs. Martin and Arnold, while awaiting passage in New York last August, determined to bring out an assortment of fireworks that would make a fine celebration for the natives when our expected peace news reached us at Luebo, and also give them the treat of their lives,

so after many difficulties were overcome, they succeeded in getting together a fine lot of sky-rockets, Roman candles, cannon-crackers, etc.

After a long and tedious journey this addition to our baggage was safely landed here on November 25th, at which time we heard news of the armistice, but as Mr.

Martin had to soon go out on a long road trip, it was not until January 1st that the propitious day arrived (it also happened to be Mr. Martin's birthday, which added the finishing touches to the event.)

The news was sent out far and near, and as evening approached the natives were on "tip toe" with expectation. Our little table boys were so excited that we rather expected them to break most of our dishes at the evening meal. Mr. and Mrs. Edmiston came into "town," bringing the excited school children, and when 8 P. M., the appointed hour, approached, the waiting crowd presented a "solid front." We later heard that some of the timid ones, not knowing what to expect, remained in the village, and a few of those near the terrifying scene hid their faces and crouched close to the solid support of Mother Earth.

Mr. Martin was assisted by Messrs. Daumery and Savels in the delicate work of letting loose to astonished eyes and ears the wonderful "bintu bia kahia" (things of fire) from the foreign country.

Mr. Arnold and I, walking back and forth near the excited crowd, were much interested in hearing their Baluba expressed "Ohs!" and "Ahs!" of wonder and delight, also their remarks expressing satisfaction at the "death of the Germans." When some really beautiful stars hanging by cords of light, and long fingers of fire shot up, spread out, and then slowly fell earthward, their expressed appreciation was very gratifying and the donors of the treat felt well repaid for their trouble and expense.

For days afterwards the chiefs from distant villages came to Mr. Martin to hear of these strange things, and his doorway, always presenting a waiting crowd, has been even more crowded of late.

I am sure our readers would have enjoyed being with us on this great occasion, and will be glad to hear of the happy event that has come to these people who have not too much to give them joy.

Lucbo, Africa.

DARKNESS AND LIGHT.

JOHN OXENHAM.

There is darkness, still, gross darkness.
Lord,

On this fair earth of thine.
There are prisoners still in the prison-house,

Where never a light doth shine.
There are doors still bolted against thee.
There are faces set like a wall,
And over them all the Shadow of Death
Hangs like a pall.

Do you hear the voices calling,
Out there in the black of night?
Do you hear the sobs of the women,
Who are barred from the blessed light?
And the children—the little children,
Do you hear their pitiful cry?
O brothers, we must seek them,
Or there in the dark they die!

Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide forever to the Light.
Spread—the—Light!

O then shall dawn the golden days
To which true hearts are pressing;
When earth's discordant strains shall blend
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one Grand Brotherhood of Men,
And one high consecration.

PERSONALIA.

WE acknowledge the receipt of the announcement by Dr. and Mrs. Alexander Sprunt, of Charleston, S. C., of the marriage of their daughter, Nellie Peck, to Rev. Lacy L. Little, of Soochow, China, on Wednesday, June 4th. It is needless to say that we wish these friends long life and happiness as they work together in trying to give the gospel of Christ to the

people in China. The North Kiangsu Mission suffers an irreparable loss, which, however, is offset by the inestimable gain of the Mid-China Mission in the transfer of Mrs. Little from Tsing-Kiang-Pu to Kiangyin.

A card from Dr. Charles A. Logan, of our Japan Mission, announces the arrival



Rev. and Mrs. George W. Taylor, Jr., who sailed for Brazil in June.

of himself and family at his brother's home in Bloomfield, Ky., on June 1st. We are glad to know that Dr. Logan expects to spend the whole of July and August at Montreat. Montreat will do him and his family good in every respect, and it will be a great gain to our Foreign Missionary cause to have such missionaries there to talk to the people as they come and go all summer. Those who remember Dr. Logan's last visit to Montreat will know what to expect in the way of a message from him at the Missionary Conference in August.

A note from Dr. W. C. Porter written from Parahyba on February 26th announces the safe arrival of Miss Leora James and her party of six teachers for the State Normal School at Natal. She was sent to this country by the State Government to secure these teachers and was given entire liberty of choice in their selection. They have all been selected because of their religious as well as professional qualifications, and the practical result is that this school will become a centre of Christian influence for all that part of Brazil.

We are in receipt of a letter from Mr. William A. Linton, of our Korean Mission, announcing his arrival home on furlough. Mr. Linton spent several days in Atlanta en

route to his home, Thomasville, Ga. He will, of course, be at Montreat in August during our Foreign Missionary Conference.

"The following announcement has just been received at our office, which will be of interest to many friends of Mr. Haden:

"Mrs. Robert A. Haden requests the pleasure of your company at the marriage of her daughter, Dorothy, to Corporal Allen C. Howard, Q. M. C., A. E. F., of Huntsville, Ala., on Thursday, June 5, 1919, at 8 o'clock, in the American Y. W. C. A., Foyer des Alliees, Exposition, Lyon, France."

We are in receipt of a letter from Mr. William A. Linton, of our Korean Mission, announcing his arrival home on furlough. Mr. Linton spent several days in Atlanta en route to his home, Thomasville, Ga. He will, of course, be at Montreat in August during our Foreign Missionary Conference.

A letter from Rev. Plumer Smith, written from Liverpool, enclosing a very cute picture of his two children, which will be found in our Junior Department, stated that he was expecting to sail from Liverpool on May 31st on a steamer for New Orleans due to arrive there about June 13th. The following quotation from Mr. Smith's letter throws an interesting side-light on



Miss Isabel Grier, of Hsuchoufu, China.

the situation in which the end of the war finds the people in that part of the world.

"Everything is expensive here, but no one seems anxious to sell. If you go into a store no efforts are made to sell you. If you wish to buy an article and insist you may induce the clerk to sell it to you, but customers seem to bore them considerably. And to price an article and not buy it is similar to attending your own funeral—one man ordered me out of his store for such. Everybody has struck or aims to soon."

Since the above was written a card dated June 12th has been received from Rev. Plumer Smith announcing their safe arrival at New Orleans. He and Mrs. Smith will spend a few days at Goodwater, Ala., and then proceed to Ararat, Va., to visit Mr Smith's parents. This will be their permanent address for the present.

The Foreign Mission Office was favored with a flying visit from Rev. and Mrs. Conway T. Wharton, of the African Mission, and their splendid looking baby of a year old on June 11th. Mr. and Mrs. Wharton both looked well, although their complexions are considerably bronzed by the effect of the African climate, and the baby is a rosy-cheeked little girl, who looked as if she might have lived all her life in the

climate of Western North Carolina. They expect to visit Montreat in August and to be present at the Missionary Conference. The Whartons were just about five months, making the best connections possible, coming from Luebo to Nashville. Our Manual provides a furlough every three years for our African Mission of one year's duration, including time of travel. If this arrangement were carried out to the letter in this case Mr. Wharton would have to start back almost immediately on reaching home. We will try to give him a few months' rest, however, so as at least to have him with us at Montreat in August.

Mr. B. M. Schlotter, Secretary of the African Mission, came on the same steamer with the Whartons and went from New York to Cameron, Tex., to visit his sister, Mrs. E. Eggert. Later we had a card from Mr. Schlotter saying he would pass through Nashville, arriving on the 20th, and we had a very pleasant visit from him at the Foreign Missions Office. We expect Mr. Schlotter to be present at our Missionary Conference at Montreat in August.

Taking for granted that Mrs. Crane will not object, we publish the following letter just received from Mrs. C. L. Crane, dated April 12th, of Mutoto, Congo Belge:

"Dear Dr. Chester:

"We have been slow in announcing the arrival of our boy, Sidney Dixon, who is



Miss Elizabeth Walker, who sailed for Korea, July 24th.

our Valentine baby, but it isn't because he didn't make us very happy, but simply because our time has been too full to write. He came when all of us were recovering from a dreadful siege with the 'flu,' and we are so happy that he and all of us were spared and are now perfectly well. As he came when it was nearly over, he escaped having the 'flu,' and is a fine, healthy baby, gaining very rapidly.

"Dr. Kellersberger, wife and baby have been here for two months helping us to hold this station, but they left us alone Monday, returning to Bibangu. Two days later Mr. Rochester arrived, and we surely are glad to see him.

"We are hoping and praying for a doctor to come to us soon. It isn't entirely comfortable to keep these two babies so far from any medical help. The nearest doctor is the State doctor at Lusambo.

"The 'flu' struck us pretty hard, taking six of our Training School boys, four from the senior class. A great many died all around us, too.

"Last Sunday ninety-three adults and thirteen babies were baptized in our new church. Then we had communion and had our new baby baptized, so it was a very full happy day.

"Mr. Rochester told us the other day that on his way up the river he found some natives who had given a new and very appropriate name to influenza. It was 'Kaba-mu-Konke'—'Do not ask him.' They explained by saying, 'If a person has it and another goes to see him and asks what his

sickness is, he immediately gets the sickness.'

"Mr. Crane joins me in best wishes to you and the other members of the committee."

The following missionaries returned to their fields after furlough during the month of July, sailing on the "Empress of Japan" from Vancouver on the 24th:

China: Rev. and Mrs. J. C. Crenshaw, Mrs. James B. Woods, Miss Isabel Grier, daughter of Mrs. M. B. Grier, of Hsouchoufu, North Kiangsu.

Japan: Miss Annie H. Dowd.

Korea: Miss Julia Martin, Miss Lavalette Dupuy, Miss Ada McMurphy, Captain and Mrs. M. L. Swinehart, Rev. and Mrs. L. Tate Newland, Miss Anna Lou Greer, Miss Elizabeth Walker. Miss Walker is a sister of Mrs. Alfred D. Mason, of Memphis, Tenn., and goes out from the Second Presbyterian church of Memphis, of which Dr. A. B. Curry is pastor.

We would also announce in this issue the sailing on June 14th from New York of Rev. and Mrs. George W. Taylor, Jr., for Brazil, recently of Atlanta, Ga., where Mr. Taylor served after his graduation at Union Theological Seminary as assistant pastor to Rev. J. S. Lyons, D. D. Mr. Taylor is a son of Mr. and Mrs. George W. Taylor, of Greenville, S. C., and a brother of Rev. H. Kerr Taylor, of Tsing-Kiang-Pu, China. Mrs. Taylor was Miss Julia E. Pratt, daughter of Mr. and Mrs. H. P. Pratt, of Decatur, Ga.

EULA MAY.

A little life loaned to us for a while
So soon called from us to the courts
above,
We miss her dear young childhood with its
smile,
For she had won from each of us our
love.

If He who sends to earth the little child
Saw fit to send her for a service brief,
And she fulfilled that service of a little
while
Our cause for joy exceeds the claims of
grief.

May it not be in God's great plans of grace,
The children's service also has a place,
And when with them we too shall see His
face,
Rich fruit of her brief service meet our
gaze?

—J. H. Longenecker, Luebo, Africa.

HIDDEN TREASURE.

1. Possibly the greatest single contribution to a mission cause has been made. What is it?

3. Attention! The greatest contribution to a philanthropic and humanitarian cause in the history of the world has been made. What is it?

3. It is suggested that the boundary of our Foreign Mission Work be changed—where?

4. There are some things that the Mexican is that we thought he was not. What are they?

5. An original device for irrigation was found—where? Did it work?

6. Many well-known Mexican leaders have enthusiastically endorsed the plan for co-operation in Mexico. What are some of the outstanding phases of the program?

7. And the meeting closed impressively—where?

8. Two noble soldiers of the cross called home—who?

9. Once upon a time a vision appeared on a Madrona Tree—what was it?

10. Listen! children rented—for what?

11. \$35,000 appropriation! for what?

12. If it takes five months for a missionary to come from Africa, and the same length of time for his return, how much rest would he gain if his furlough was only a year, including the time of travel? Think on these things.

13. One-eighth of the population blind—where?

14. Look! A much emaciated woman being brought in—what is her trouble?

SENIOR FOREIGN MISSION PROGRAM FOR AUGUST, 1919.

Arranged by Miss Margaret McNeilly.

TOPIC: MEDICAL MISSIONS.

Hymn—The Great Physician.

Prayer—Of invocation.

Minutes.

Roll Call—Answer with an item of interest about our MEDICAL MISSIONS.

Offering.

Business.

Solo—Selected.

Scripture Reading—Luke 4:14-44.

Prayer—Of thanksgiving for medical missions and what has been accomplished; of petition for volunteers for the medical work, for blessing on the work and workers.

Reading—Darkness and Light.

Hymn—Precious Name.

Quiz—Hidden Treasure.

Topical—Monthly Topic.

Demon Possession.

The Need of Medical Missions.

Hymn—Selected.

Close with a chain of prayer.

SUGGESTIONS.

As the editor of THE SURVEY has made the current issue a Mexico number, those societies desiring to have a program on Mexico, instead of the Medical Missions program, will have ample material.

For those using Mexico, we would suggest the following articles: "Our Mexican Problem," "The Human Problem in Mexico," "A Solution of the Mexican Problem" and "Christ of the Madrona."

However, to use the quiz together with the program on Medical Missions will cover both subjects pretty well.

A Young Hospital With Already a Remarkable Record.—On pages 483, 484 and 485 appear some recent views taken in and around the *Tsing-Kiang-Pu General Hospital*, Tsing-Kiang-Pu, China, where Drs. James B. Woods and Nelson Bell are in charge.

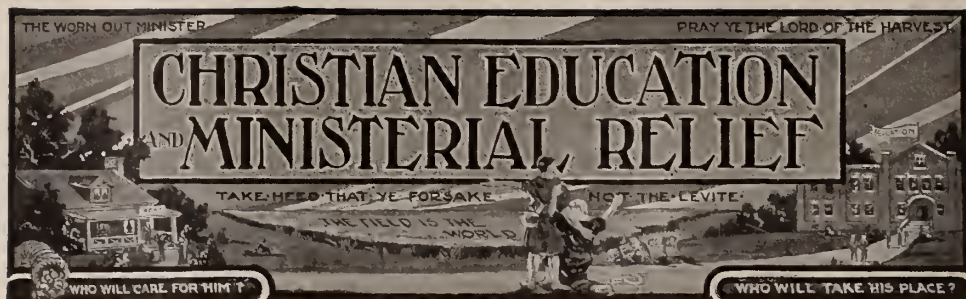
This hospital was founded by Dr. Woods about twenty-five years ago, and the present building, already too small, completed in 1914. In the past twenty-five years about a *half million* patients have passed through the dispensary and many thousand treated in the hospital. At present there is a yearly clinic of from 25,000 to 30,000 *patients*, and nearly a thousand admitted to the hospital for treatment each year. Last year there were over a thousand operations performed in the hospital and dispensary.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriations— June	1919	1918
Churches.....	\$ 26,670 21	\$ 23,491 84
Sunday Schools.....	1,507 66	623 43
Sunday Schools—Africa.....	10 00	48 93
Sunday Schools—China.....	33 60	4,651 51
Sunday Schools—Korea.....	5,879 10	
Societies.....	5,646 65	5,252 40
Societies—Africa.....		10 00
Societies—China.....		5 00
Societies—Korea.....	40 00	
Societies—C. E. Missionaries.....	129 00	130 50
Miscellaneous Donations.....	3,544 42	3,214 33
Miscellaneous Donations—Korea.....	14 25	
Miscellaneous Donations—C. E. Missionaries.....	20 00	7 95
Legacies.....	\$ 43,494 89	\$ 37,435 89
	\$ 43,517 02	\$ 37,435 89
Three months, April 1st to June 30th:		
Churches.....	\$ 109,703 01	\$ 75,649 38
Churches—Africa.....		5 00
Sunday Schools.....	3,331 56	1,702 79
Sunday Schools—China.....	695 53	6,044 34
Sunday Schools—Africa.....	42 64	214 17
Sunday Schools—Korea.....	8,213 16	
Societies.....	21,660 60	14,917 48
Societies—China.....	33 46	11 55
Societies—Korea.....	52 36	
Societies—C. E. Missionaries.....	902 75	423 42
Societies—Africa.....		32 75
Miscellaneous Donations.....	10,770 96	10,906 60
Miscellaneous Donations—Africa.....		5 00
Miscellaneous Donations—China.....	12 50	25 00
Miscellaneous Donations—Korea.....	19 25	
Miscellaneous Donations—C. E. Missionaries.....	25 00	7 95
Legacies.....	\$ 155,402 78	\$ 109,945 47
	\$ 157,711 68	\$ 111,744 39
Initial appropriation for year ending March 31, 1920.....		\$ 825,839 17
Deficit March 31, 1919.....		216,657 19
		\$ 1,042,496 36

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., June 30, 1919.



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY

THE PRIZES AWARDED.

EARLY last fall the Executive Committee of Christian Education and Ministerial Relief offered \$50 in prizes, \$20 to be given to the author of the best program submitted, \$15 for the second, \$10 for the third and \$5 for the fourth.

On account of the many interruptions of the war, the influenza, and the signing of the armistice, the decision has been put off from time to time.

One hundred and twenty-six programs were submitted. These were carefully gone over by a committee composed of Miss Alice Eastwood, Mrs. W. M. Charlton and Mrs. J. G. Fulton.

Scores of the programs were found to be of highest excellence, and it was extremely difficult to reach a just decision. The work of those securing the prizes was marked with greater originality and suggestiveness than the others. It was decided to give two first prizes and four fourth prizes.

Miss Mary P. Wily, of Winston-Salem, N. C., submitted "A Playlet on Ministerial Relief for Young People's Meetings." Miss Mamie McElwee, of Statesville, N. C., submitted a young people's program on "Christian Education, the Student Loan Fund and Ministerial Relief." As it was impossible to decide between these two a prize of \$20 each was forwarded to them.

The second prize was won by Mrs. J. F. Forsyth, of Caledonia, Mo., on a program, "Recruiting for the Ministry," to be used in the Woman's Auxiliary meetings.

The third prize was won by Mrs. Robert S. Sanders, of Thomasville, Ga., on the program, "Christian Education and the Student Loan Fund," to be used in children's meetings.

Two fourth prizes were won by Miss Eva Cavers, of California, Mo., one on the Student Loan Fund and the other on Schools and Colleges, program for young women.

Another prize of \$5 was given to Miss Cecil Bowman, of Stuart Robinson College, Indian Bottom, Ky., who presented "A Playlet for Ministerial Relief," and the other prize was given to Mrs. G. H. Eversole, of Caledonia, Mo., for a program on "Schools and Colleges."

Many of the other programs submitted are of the very highest rank and will be published from time to time.

We can never fully express our debt of gratitude to these friends who have worked so faithfully and so successfully for the advancement of this department of the Church's work.

In a short while another contest will be opened. We expect to offer the prizes for this in a little more definite way.

Many of those who entered the last

contest tried to cover too large a field and made the program too long.

We have a fine assortment of leaflets that will be mailed free of cost to any of the members of our Church who desire to enter the next contest, announce-

ment of which will be made in the near future.

For further information address Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

THE GREAT NEED OF THE CHURCH.

ON account of the war a great number of our students for the ministry dropped out from the educational institutions. More than 188 were in the army and navy and ten gave their lives for the country.

There is a great need for a large increase in the number of candidates for the ministry at this time, the reports from the Presbyteries to the General Assembly showing a decrease of sixty-one from the number reported last year, leaving only 371 candidates on the rolls of the Presbyteries.

It is certainly a time when the Church should with great purpose of heart obey the command of the Lord and Master, "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

The Executive Committee has put in most attractive form some of the beautiful stories by "Mildred Welch." The leaflets of this "Student Series" are enclosed in a beautifully decorated envelope which may be addressed and sent through the mail. They will be forwarded, free of cost, to any of the boys and girls of

our Church whose names and addresses are forwarded. They will also be sent free of cost to parents or Sunday-school teachers who desire them, to place in the hands of the youth of our own Church.

The early records of our Church show that the sessions frequently called before them the choice boys of the congregation and laid upon their consciences the work of the gospel ministry. Numerous instances are recorded where the apprenticeship of such youth was purchased by the Church and they were sent off to college or the theological seminary.

The Church has not yet fully appreciated the great responsibility laid upon it by the Lord of the harvest.

The Executive Committee desires to co-operate to the fullest extent with parents, pastors, sessions, schools, colleges and teachers, in the matter of holding before the youth of our Church the problem of their life's work until it ceases to be a problem to them, and they clearly discover the plan of God for their lives.

For fuller information or literature, address Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

MEMORIAL SCHOLARSHIP FUNDS.

The Student Loan Fund of the Presbyterian Church offers a field for monuments more useful and lasting than those of granite or bronze.

The money is loaned to boys and girls of approved character and ability from poor Presbyterian homes who desire to

prepare themselves in our own colleges for future leadership in the home, the Church, the nation and the world.

The money is being promptly repaid after graduation, and the investment is then made in other lives.

Last September Grant Rector, a mem-

ber of the Sunday school of the Presbyterian Church, Winston-Salem, gave his life in the service of his country in France.

The Sunday school had pledged to buy a \$500 bond of the Fourth Liberty Loan, and decided to place this in the Student Fund as a memorial to one of its first members who made the supreme sacrifice in the war. This will be held perpetually as "The Grant Rector Memorial Scholarship" in the Student Loan Fund.

Lieutenant Robert Walker Nolte, twenty-six years of age, and a member of the Sunday school of the Praetaria Street Church, New Orleans, fell in the battle of Blanc Mont, France, October 9, 1918. His beautiful little sister, Dorothea, had been called to her heavenly home June 17, 1913, at the age of thirteen years.

Four hundred dollars was sent through the Sunday school of the Praetaria Street Church to be held as "The Lieutenant Robert Walker Nolte and Dorothea Nolte Memorial Scholarship."

Mr. Charles Sands, a member of the Sunday school of the First Presbyterian Church, Richmond, Va., also gave his life in the service of his country in France.

The Sunday school is now raising a

fund of \$500 which will be placed in the

Other Sunday schools and churches are now working on similar memorials.

Nine of the choice candidates for the ministry of our Church and three of our ordained ministers gave their lives in the war, and scores of the bright young men of our churches and Sunday schools made Student Loan Fund as "The Charles Sands Memorial Scholarship." the same sacrifice.

Why should not the Church at this time honor these choice young men by making it possible for all of the boys and girls of our Church who have the desire and the ability to secure a higher education to attend one of our colleges?

The Student Loan Fund is now a little more than \$55,000. The General Assembly earnestly requests that it be made at least \$250,000 within the next three years.

What better memorials could be found for our honored dead? What better investment could be made than in the lives of our hopeful youth who must soon take our places of leadership.

Leaflets and further information may be secured from Henry H. Sweets, Secretary, Room 410 Urban Building, Louisville, Ky.

GRADUATES OF OUR THEOLOGICAL SEMINARIES.

By HENRY H. SWEETS, *Secretary*.

WE are enabled to furnish below a list of the graduates from the three list of the candidates for the min-

istry who graduated from the three May, 1919, and the field of labor to which they have gone:

UNION THEOLOGICAL SEMINARY.

<i>Name.</i>	<i>Presbytery.</i>	<i>Field of Labor Accepted.</i>
Franklin M. Bain.....	Fayetteville	Accomac, Va.
Frank E. Baker.....	East Hanover.....	Tinkling Spring Church, Fishersville, Va (later will go to Brazil).
Marion A. Boggs, Jr....	Piedmont	Grace-Covenant Church, Richmond, Va.
Graham F. Campbell...	East Hanover.....	Colored mission work, Atlanta, Ga.
Lloyd McF. Courtney...	Holston	Stony Point, Tenn.
J. E. Cousar, Jr.....	Harmony	Moses D. Hoge Fellow, Union Theological Seminary, Richmond, Va.
Albert Ray Howland...	Mecklenburg	Samuel Davies Church, Hanover Co., Va.
Norman Johnson.....	Atlanta	Inman Park Church, Atlanta, Ga.

Charles L. King.....	East Hanover.....	Grace-Covenant Church, Richmond, Va.
Fred S. McCorkle.....	North Mississippi.....	East Radford, Va.
William A. McIlwaine.....	East Hanover.....	Missionary to Japan.
Robert W. Miles, Jr....	East Hanover.....	Sec'y Y. M. C. A., Davidson College, N. C.
Alfred H. Miller.....	Athens	School, Va. (later will go to the Congo, Africa.)
Dougald McD. Monroe.	Fayetteville	Greenbank, W. Va.
Stuart R. Oglesby, Jr..	Ouachita	Oxford, N. C.
William C. Rourk.....	Wilmington	Spruce Pine, N. C.
Henry Allan Scott.....	East Hanover.....	Marietta, Okla.
Clyde J. Walsh.....	Mecklenburg	Madison Heights, Va.
Joseph T. Williams....	Concord	Ocala, Va.
David C. Young.....	Mecklenburg	Charlotte, N. C.

COLUMBIA THEOLOGICAL SEMINARY.

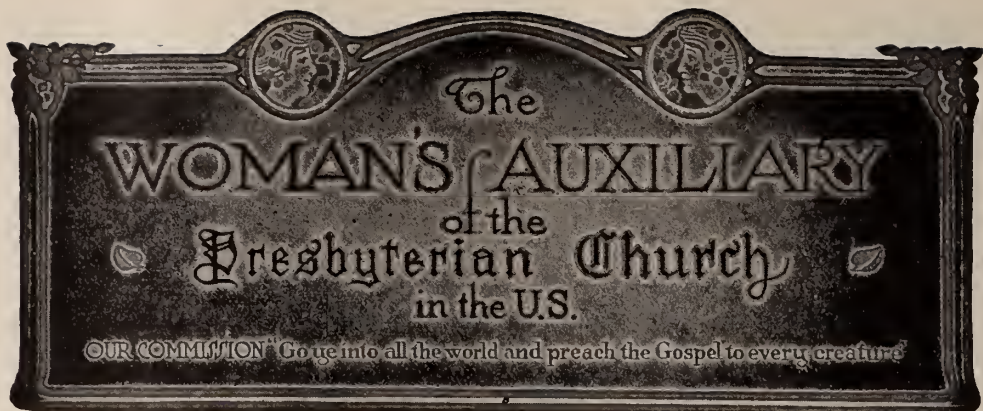
Edward S. Brown.....	Savannah	Greensboro, Ala.
John William Davis...	Red River.....	Choudrant, La.
Jason Gardner.....	Congaree	R. F. D. No. 8, Box 62, Birmingham, Ala.
Iverson Graham.....	South Carolina.....	Rutherfordton, N. C.
Fred J. Hay, Jr.....	Concord	Liberty Hill, S. C.
Alfred Hal Key.....	Athens	Dewey Rose, Ga.
Lemuel D. King.....	Atlanta	Box 308, Covington, Ga.
John R. McGregor.....	Pee Dee.....	Hopkins, S. C.
Louis K. Martin.....	Athens	Athens, Ga.
David A. Miller.....	Bethel	Rock Hill, S. C.
June Lee Neely.....	Mecklenburg	
John R. Offield.....	Holston	Emmett, Tenn.
Irby D. Terrell.....	Atlanta	Asst. pastor First Presbyterian Church, Norfolk, Va.

KENTUCKY THEOLOGICAL SEMINARY.

Grover C. Bidwell.....	Arkansas	Ward, Ark.
Thomas Brewster.....	Louisville	Glasgow and Munfordville, Ky.
Virgil Leon Bryant....	Central Mississippi....	Valden, Miss.
E. A. Dallas.....	Transylvania	Mt. Vernon, Ind.
Willis S. Fordyce.....	Lafayette	Odessa, Mo.
Bluford B. Hestir.....	Arkansas	Grayson, Ky.
David S. Hotchkiss....	North Alabama.....	Central City, Ky., for the summer (intends to go as Foreign Missionary).
Bertram M. Larson....	Knoxville	Etowah, Tenn.
Henry J. McGehee.....	Louisville	Nacogdoches, La.
James White McNutt...	Potosi	Lewisville, Ark.
Ernest W. Newland...	West Lexington.....	Carrollton and LaGrange, Ky.
William Lee Newman...	Louisville	
James C. Watson.....	Central Mississippi....	Louisville, Miss.

The following graduates belonging to the Presbyterian Church in the United States of America were also graduated from this Seminary:

Henry Blanco.....	Louisville, U. S. A....	Mission work among Mexicans in New Mexico.
T. V. D. Dillon.....		Southport, Ind.
C. M. Franklin.....	Transylvania, U. S. A.	Crossnore, N. C.
K. C. Kondo.....		Missionary to Hawaiian Islands.
R. R. Murphy.....	Ebenezer, U. S. A....	Missionary to China.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO.
"Render unto Caesar the things that are Caesar's and unto God the things that are God's"

THE WOMAN'S AUXILIARY CONVENTION, ATLANTA, GA., JUNE 10TH-12TH.

THIS first parallel convention of women held with the laymen proved a wonderful success, and more than justified the wisdom of the plan, for in addition to hearing the leaders of our women's work, we were privileged to enjoy the splendid addresses from the men.

It was a full program and choice, and from the gracious greetings so happily voiced by Mrs. Stephen Barnett, of Atlanta, to the closing number the note of joyous service, earnest effort and high ideals was dominant.

Dr. Morris' opening address gave us in very truth a marvelous view of "The World's New Day of Opportunity." Startling facts, cogent reasoning and Dr. Morris' characteristic fervor in presenting his subject made this a most happy address with which to catch and attune the ear of the convention to the work before it.

As was fitting, the first afternoon was devoted to our missionaries. Mrs. Swinehart, of Korea (who has so endeared herself to the home church, as she has visited from place to place during the year of furlough) in native dress took us with her as she talked of the life and opportunities for service in Korea. Miss Douglas brought us afresh the cry for more prayer, more work and more workers to help in the gigantic task of tearing away the age-old wrappings of Papacy that are paralyzing the otherwise most capable people of Brazil. When Mrs. King, of Africa, was introduced as having come to us by marriage, from Belgium, and when an occasional shibboleth betrayed her mother-tongue, our hearts warmed the more to her, for there was a background of little Belgium, and all she has suffered of recent years and an added appreciation and pathos attached to her

every word, for we recognized the quality of faith and courage she stood for. A most fitting close to this mission hour was Miss Anna Milligan's thrilling address on the "Challenge of the Hour." To those who have heard Miss Milligan there is no need to say that she carried her audience with her to that higher realm of ideals when she is such an adept in constructing, and brought them back to every day life and its stern realities and difficult problems with a new courage and a certain conviction that ideals can be made realities, if we but accept our responsibilities to "do hard work" and "lift life's loads" as God's greatest gift!

Wednesday morning was devoted to that most vital of all questions, our young people, and the various phases of young people's training and activities were ably discussed by such specialists as Dr. Glass, Dr. Sweets, Mr. Lehmann, Mr. Poteat and Mr. Robert McQuilkin. Our own leaders have kept ever before us the imperative of Christian education, and never in the world's history was this "imperative more imperative." The "try-out" of our educational system has been pretty thorough through these war times, and never was the need for Christian education so keenly realized as it is today. The indictment of many of our educational institutions brought by Mr. McQuilkin was appalling, and if America is to conserve her own best interests—all that has made her the great nation that she is—it behooves her to see to it that there be a renaissance, a true revival of learning, a return to that sort of education that educates one in faith in things *unseen* as well as in so-called scientific (?) demonstrable facts! We hope that Mr. McQuilkin's earnest efforts may bear rich fruitage in the

awakening of our people to a realization of the inadequacy of a merely *secular* educational program!

Our home work was ably presented by Dr. McMillan, Miss Hall, of North Carolina; Miss Haskins, of the Italian Colony of Birmingham, Ala.; Mrs. Winsboro and Mrs. Davis. Each of these addresses deserves a column because each presented facts most vital to the very existence of our Christian life and Church extension. I was going to say that Mrs. Winsboro's address on the South's greatest Home Mission problem touched the "open sore" of our Church, but I will change the figure and say she presented by an X-Ray picture the "compound fracture" which *must* be healed, for it is a compound fracture now acutely felt by both white and black, but which can successfully be healed if both "breaks" can be treated by the method prescribed by our Great Physician. No man-patented panacea bearing the name of "social service" can ever effect a permanent cure for the conditions that exist today. Nothing but a thorough understanding of the negro problem and an humble willingness to solve it in the light of history, science and God's Word will ever get us over this *period of crisis* in which we are living today.

Mrs. Archibald Davis, of Atlanta, gave a most interesting talk on "The Business Woman an Asset of the Church." She traced the history of woman's evolution in the educational and economic life of our nation, and gave much interesting data concerning her influence and her success in the great world's work, noting how beyond all proportion her success had transcended her opportunities, and calling upon the Church *now* in woman's new day in the economic and industrial world to recognize her great value to the Church and its mission. Mrs. Davis gave some concrete illustrations from actual experience of how the business women may be made a potent factor in the life and work of the Church.

When Mrs. E. C. Cronk, of New York City, was introduced to close the afternoon program, she remarked that it seemed her fate to make "closing remarks," and she alluded to the unenviableness of her mission, since people were physically weary and mentally

filled by the time the session was closing, but the audience decided that the master stroke of the Program Committee was giving to Mrs. Cronk the "closing remarks," for who else could so thoroughly electrify and wake up an audience! In her talk on "Sighs or Service" she condensed, concentrated and crystalized more good sense, genuine Christian 'spirit and practical "Rules for Living" than one could imagine it possible to do in the brief time allotted, but her unique way of seasoning sage wisdom with the "salt and pepper" of pathos and wit, drawn from a seemingly unlimited experience, made Mrs. Cronk's closing address leave one with no sense of having finished a program, but with a new zest and a feeling that we *wish* she would speak longer.

The program of this convention was in every sense *inspirational*, that kind of inspirational that moves out to *action*.

The *splendid* discussion of the "Auxiliary Circle Plan," by Mrs. Winsborough; of "The Functions of Presbyterian and Synodical Auxiliaries," by Mrs. Bruce; "Methods of Bible Study," by Mrs. Davis; "The Mission Study Class," by Miss Milligan, and "Ways of Working," by Mrs. Cronk, were replete with information and suggestions for every day living in the home church. We noticed that note-books and pencils were very busy during these practical discussions.

Space prohibits a fuller report of this most helpful program. We should especially like to mention the talk given by the widow of Booker Washington. Her sane observations upon the conditions and needs of her people won the admiration of all and made us wish that by some "short process" we might transform the Negro race into the type represented by herself and her late husband.

We have also to omit an account of the "pageant" given by our missionaries from Korea, which had perhaps the largest audience of any hour of the convention. But this and the magnificent addresses of the evening sessions must wait for another report.

ALMA SYDENSTRICKER.

Agnes Scott College.

THE SUMMER CONFERENCE AT BELHAVEN COLLEGE, JACKSON, MISS.

NO more delightful place could be found for a conference in June in Mississippi than the spacious building and lovely campus of Belhaven College.

If a breeze is stirring anywhere it is certain to wander through the wide halls and corridors, while the broad verandah affords a delightful gathering place for the

social hours. Dr. and Mrs. Curry, of Chickasaw College, were the indefatigable hosts of the conference.

The attendance of delegates was good, about two-thirds of them being women and girls. Mrs. W. L. Hickman, of Texarkana, was the local leader of the girls, while Dr. W. Bristow Grey had charge of the boys.

The Woman's Conference met each afternoon from 4:30 to 6 o'clock, and a very helpful and practical program was given. Mrs. C. S. Everts, Synodical secretary, was the efficient leader of this department. In addition to capable speakers from the State,

Mrs. Charles S. Shawhan, of Mobile, taught parliamentary law and Mrs. W. C. Winsborough gave talks in methods, while Mrs. C. S. Crane, of Korea, presented the needs of that country.

The women of Mississippi are strong spiritually and gifted mentally, and are accomplishing splendid work. All but one Presbyterian reached the Standard of Excellence in gifts last year, and Mississippi Presbyterian in both gifts and members.

The Belhaven Conference promises great possibilities as a training school for the woman's work of the State.

SUGGESTIONS FOR YOUNG PEOPLE'S SOCIETIES.

(Are you discouraged about the Young People's Work in your church? Just read this article and try some of these suggestions and see what happens!)

GET a complete list of all young people who have left their homes to work in your city. Make your church a real church home to them. Put them to work invite them to your homes.

Through Bible drills, Bible verse contests, memory parties for those who memorize definite chapters, and by posting a list of all who read the Bible through each year, make your members more familiar with the Book.

Conduct a class on "proofs against the doubts" that come daily into the lives of the young people.

Have a young people's orchestra.

Have a young people's chorus choir for special occasions.

Have the young people assist in conducting the mid-week prayer services in summer.

Have a father and son banquet. Arrange a program.

Have sunrise prayer meetings on special days of the year.

Put up Christian mottoes (neat printed cards), especially in the home where the eyes light oftenest. Characters are molded by these silent sermons. Change frequently or the good effect is lost.

Have an out-door sing.

Give the young people a series of talks on the history of our Church.

Have a contest by six young people. Start them out with the same number of leaflets; see which can get the greatest number of people to read them in a given length of time.

Try the Look and Lift Contest. The Looks are the points gained for every chapter you read in a missionary book. The Lifts are

the points gained for every chapter you persuade some one else to read. Set a time limit.

Persuade every one you can to make missionary albums or scrap-books. It is one of the most instructive methods. Let your children show their missionary scrap-books to the visitors who come to the home.

Assign to each member different phases of our work, asking each to paste on uniform mounts all pictures that can be found on the assigned subjects. These charts can be kept in portfolios and used at appropriate meetings.

Have a special children's missionary service in the main church room once every three months, in place of the regular Sunday evening preaching service. The daily drill for a week impresses the missionary facts in the children's minds in a way never to be forgotten. The collections from the audience and from the mite boxes encourage the children in their financial pledges.

Send letters, postals, magazines, new books, greetings at special seasons, Christmas and birthday gifts to your missionaries, telling them not to burden themselves with replying to every one who contributes. These are some of the things which uphold the hands on the Lord's battlefield.

Have missionary pageants, missionary plays, stereoptican views or talks by missionaries at the church socials and receptions.

Have your best story-teller give a ten-minute talk every Sunday at Sunday school on the stirring lives of the great heroes and heroines of our mission fields and on our work there.

Collect attractive post cards for our missionaries who paste Bible verses over the writing.

Send colored primary lesson cards to our missionaries.

Sell Church Calendars of Prayer during the last week in December to all in the church who will be willing to use them.

Become big brothers and big sisters to Christ's helpless ones.

Remember the poor at Thanksgiving and Christmas and whenever they really need help.

At all charitable institutions within your reach, take flowers, food, good literature, gifts and Christmas surprise packages. Have

entertainments, religious services and music for them if desired.

Send Everyland, Junior Missionary books and other good literature to the orphans' homes. Remember them at special seasons. Have a story hour for them, also religious services if they wish it.

Send to the hospitals, to the sick and to the shut-ins flowers, fruit, magazines, leaflets, cheery notes, gifts, "funny bone powders" (twelve little papers folded up containing jokes inside. The prescription written on the outside, "Take one after every meal.")

Send greetings at special seasons to absent members.

THE FIGHTING SQUAD.

MARY W. VASSAR.

We sailed away to the long grass,
There were four of us—only four;
Too small a squad for a dangerous post,
But the Board could spare no more.
How glad we were to be going!
The task was its own reward
To our eager souls, as we started out
To fight our fight for the Lord.

We fought with beasts in the long grass,
With serpent and scorpion stings,
With squalor and filth and vermin,
With creeping and crawling things,
With fear and homesick longing;
But hardest of all to win
Was the age-old warfare we came to wage—
The awful fight with sin!

We fought three years in the long grass,
Faithfully, side by side;
Till a sudden hour of blackness fell
The night when Alice died.
She had spent herself to the limit;
There was nothing that we could do:
So she slipped away at the dawn of light,
And she took the baby, too.

And I—I fought with the scalpel,
With powder and plaster and knife;
Fought, and I often conquered
In the battle of death with life.
But I did not win when the poisoned shaft
Of the medicine man, whose job
Was slipping away, had found its mark.
For—I could not save our Rob.

She had stood for light in the long grass,
For the truth that brings the day,
Leading small dark minds and stubborn
hearts
On a long and weary way.
And the children wept about her,
As in the rose-red dawn,
"How shall we learn of the way again
When this, our friend, has gone?"

Rob's hair turned white without her,
But he struggled on with a will,
He fought with hate, and he fought with
greed,
And he fought with the lust to kill.
He fought 'gainst the cruel idols,
And ever, the fight above,
He sang one word to the listening folk,
"The heart of God is love!"

And Kate—oh, Kate of the long grass!
She brought us hope and sun;
How good she was to the weary heart
When the day-long march was done!
She cleansed the people, body and soul,
And lighted the groping mind;
She was breath of life to the weak and sick,
And a guiding star to the blind.

Then came the year of furlough,

We needed it, Kate and I.

But how could I leave with no man in charge,

And let my sick folks die?

And then there came the fever;

How hard we fought, we two!

By day and night, with skill and prayer,

And we pulled the most of them through.

They are blurred by smoke of the battle—

Those hours of grief and fear,

Of sickness of soul and failing strength—

For nothing stands plain and clear.

Somehow, God may have strengthened

When even my hope had flown,

For when they came to relieve us

They found me—quite alone.

I am broken and spent with the battle,

Wrinkled and worn and gray;

Do you think I begrudge the service?

Not for a single day!

It was good, that fight with darkness,

They were full, not wasted, years;

Ho, for the heart of the long grass!

I call for volunteers.

HAVE YOU?

HAVE you sent 25c to the Auxiliary office in order that you may receive free leaflets for your literature table every month?

State what number of women you usually have present, and we will send you something attractive each month.

Have you who are members of successful societies in country districts or in small towns sent us a plan of your organization and the special features which make it a success? If not, will you not do so at once? We want to prepare the best possible plan to recommend to such churches.



Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

MISSIONARY PROGRAMS FOR SCHOOLBOYS.

Eleven programs for vigorous boys dealing with such lives as Paton, Livingstone, Mackay, Pitkin and others, edited by J. Lovell Murray. Price 25c.

SOME MISSIONARY BOOKS FOR BOYS.

A Memorial of Horace Tracy Pitkin. By Robert E. Speer. \$1.00.

Adventure of a Bullet. Bernard Upward. 40c.

Among the Mongols. James Gilmour. \$1.00.

Ann of Ava. Ethel D. Hubbard. 60c.

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James Gilmour and His Boys. R. Lovett. \$1.25.

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Life and Adventure in the "Land of Mud." Alfred Hardy. 75c.

Livingstone the Pathfinder. Basil Mathews. 60c.

A Muslin Sir Galahad. Henry O. Dwight.
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Tales of the Arabs. Hume Griffith. 40c.
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Lee. 75c.
Under Marching Orders. Ethel D. Hubbard.
60c.
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Mathews. \$1.50.

ONE METHOD.

Invest necessary funds in these books,
and put them in your Sunday-school li-
brary, and raise missionary boys. Don't
say they won't be interested in missions;
all the boys in the stories were.

TO SECRETARIES OF LITERATURE.

Have you had copies of the Foreign Mission and the Home Mission reports for last year? Remember that your business requires that you know what is contained in these two "inventories of your stock."

And have you asked for the last issue of "The Seven"? and "Supporting Churches"? and "Sunday Schools Who Gave"? These last three are reports "in small" of our own work, and you need to be very familiar with each one, and they cost you nothing, except that postage which you will remember to send.

SPECIAL NOTICE.—Order all *books* from the STUDENT VOLUNTEER MOVEMENT, 25 Madison Avenue, New York City; and all *leaflets* from THE WOMAN'S AUXILIARY, DELMAR BUILDING, ST. LOUIS, MO.

WORLD RECONSTRUCTION PAPERS.

A TIMELY SERIES OF TWELVE POST-WAR LEAFLETS.

Christianity the Forerunner of Democracy (5c), J. L. Murray. Christianity necessary to make the "other half" of the world safe for the first entrance of democracy.

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The New Era in the Near East (10c), S. M. Zwemer. A search-light revealing dark shadows that Islam causes to rest on Armenia and her neighbors; but there is a ray of hope.

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J. M. Springer. Reading this makes the task seem "of today."

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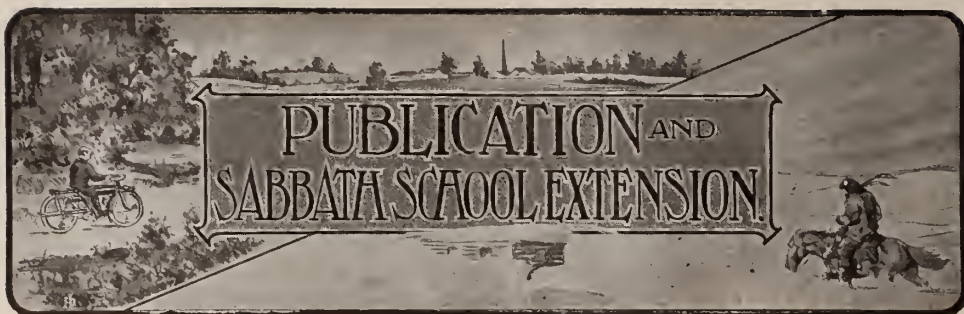
Fields Still Unoccupied (5c), S. M. Zwemer. This thrills the reader; if your mind is not stunned by its dark revelation, sum up the number of millions unplanned for, and size up the task undone.

A Woman's Life and the World's Work (5c), Mrs. Helen B. Montgomery. This leaves no way of escape for any woman from the missionary task, be she "ever so humble," "unlearned or ignorant," a shut-in or a go-out.

Careers of International Service (10c), J. L. Murray. Large activities of large men in large fields; and a clarion call to the best of manhood to serve the world in a large and practical way.

These twelve leaflets, attractive in appearance and print, will furnish excellent material for a reading circle. A packet containing the complete set will be sent upon receipt of 70c.

(Order leaflets from the Auxiliary.)



Branch Department at
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THE YOUTH OF THE CHURCH AND MISSIONS.

ANNA BRANCH BINFORD.

MY RESPONSIBILITY IF I WERE LOCAL SECRETARY OF Y. P. WORK.

If I had been appointed Secretary of Young People's Work in my own church, my first duty would be to plan for the Missionary Education of every young person between the ages of six and twenty-four. Of course, by Missionary is meant the things we are all standing for now.

In order to find these young people I should go into conferences with the heads of each department of the Sunday school. From them I should get the plans which they have for their Sunday morning teaching and for the Through-the-Week Activities which are to put into action this teaching. This would enable me to know whether there was any adequate provision for missionary instruction. Where such instruction is not given I should make my plans to provide for that department of the Sunday school some definite missionary education.

SOME SUGGESTIVE WAYS OF DOING THIS.

Missionary Illustrations

- " Stories
- " Songs
- " Pictures
- " Talks
- " Five Minutes
- " Offerings

IN THE
SUNDAY
SCHOOL
PERIOD

and guide them into planning and carrying through definite missionary work.

In planning I should remember that missionary education and activities, like all other instruction and activities, to be successful must be graded to suit the age, needs and environment of the group.

Missionary Posters

- " Pageants
- " Social or Service Activities
- " Story Hour
- " Study Class
- " Rally
- " Books

AT SOME
SPECI-
FIED
HOUR
OTHER
THAN
THE
SUNDAY
SCHOOL
HOUR

MY AIM.

That through larger or smaller groupings the whole youth of the Church might be trained:

In Christian Fellowship, Worship, Devotion.

In Knowledge of the Four Causes of our Church.

In Service to the Four Causes of our Church.

In Giving to the Four Causes of our Church.

And thus prepared eventually for leadership or team work in the Church.

For the young people from twelve to twenty-four where the organized class method is used I should confer with the chairman of the Missionary Committee of each class.

IMPRESSIONISTIC SKETCHES OF A SUNDAY SCHOOL THROUGH-THE-WEEK ACTIVITY.

FOR three years the Ginter Park Presbyterian Sunday school has held on the third Friday in March a special Missionary service, when their Sunday school offering for Foreign Missions is received.

In 1916 the offering was \$487.45.

In 1919 the offering was \$948.00.

This shows how the missionary interest has grown. But there are some bigger things than money which should be noted in connection with the missionary activity of this Sunday school. The following article attempts to emphasize these other and bigger things.

Impression One:

Friday afternoon of a bright spring day and the avenues of a fashionable suburb alive with well-filled motor cars and with a cheerfully excited collection of walkers—family groups, nurses with babies, young people—all hurrying towards CHURCH. Everybody seemed afraid they would miss something if they failed to get there on time.

Impression Two:

The church well filled with an informal, comfortably sociable, interested crowd, all thoroughly at home and all alert and intent on what? Missions!

Impression Three:

From the youngest cradle roller, who felt perfectly free to bang his rattle, or the beginner, who happily wandered across the platform while his father spoke, up to the gray-haired members of the Home Department, every individual was actively interested in making this the biggest Through-the-Week Missionary Activity any Sunday school ever had.

A MISSIONARY WEEK-NIGHT PROGRAM.

A Week-Night Program:

IT has been found most profitable to have a week-night program once a month at the church or at some other social center. For such a program we suggest the following lectures and entertainments:

1. *Stereopticon Lectures:*

Our Mission Fields in Korea, in Japan, on the Congo, in Brazil. [Sent to our own church for cost of transportation. Write Dr. John I. Armstrong, Executive Commit-

Impression Four:

The surprisingly large number of business men who found it possible to get there at 4 o'clock in the afternoon, and stay throughout the nearly two hours' service. Why? Because each one had some definite, congenial task assigned, either in preparing or in presenting the activity.

Impression Five:

The amount of thought, ingenuity, consecrated common sense, that any student of psychology, reading between the lines, could see, had been put upon every detail of the program. Mechanical devices, music, speech, announcements, bulletins showing offering, everything, in fact, moved so smoothly that there was no creaking of machinery, and only the oil of preparedness can prevent such creaking.

Impression Six:

Enthusiasm was the temperature of the whole activity. When the returns of each department were presented in a most novel way, and added to the total in a way equally novel, the applause was uproarious and soul satisfying to the participants, which included everybody present.

Impression Seven:

A church and Sabbath school wise enough to realize two big things:

First. That to escape being a *weak* school, a Sunday school must be an all *week* school.

Do you get that?

Second. That a church which wants to put into operation a program of real graded missionary instruction for its youth should work through the school of that church, which is the natural and therefore the best place for setting up such a plan for missionary instruction and activity.

Be sure you get that!

tee of Foreign Missions, Box 158, Nashville, Tenn.]

Our Home Mission Fields. [Write Dr. S. L. Morris, Executive Committee of Home Missions, Hurt Building, Atlanta, Ga.]

Christian Education Challenges. [Write Dr. H. H. Sweets, 122 South Fourth Avenue, Louisville, Ky.]

Sunday School Extension in the South. [Write R. E. Magill, Box 1176, Richmond, Va.]

2. *Missionary Entertainments:*

The value of these lies not so much in the delight of the spectator as in the con-

tribution to the player, who must put himself in the place of the one whose part he is taking.

SERVING THE COMMUNITY.

ONE of the most important services which the church can render to the community is to furnish plenty of clean, wholesome and carefully directed recreation for the young life of that community. The church ought to be made the center of the social life of the young people. Many country churches have almost become community houses. There are many instances on record where rural teen-age classes organized for service have related themselves most effectively to community problems by planning short hikes and picnics, making playgrounds, and beautifying and equipping the

church building so that it can serve during the week as a recreation center as well as on Sunday at a house of worship.

The need of organized recreation cannot be stressed too greatly, and the missionary superintendent and committee ought to consider very thoughtfully definite ways in which the Sunday school can minister to the play life of the community. Furnish a playground for the boys and girls if a class of teen-age boys has to clear a rubbish-covered and weed-overgrown lot in order to make a place for it.—*Adapted.*

YOUNG PEOPLE'S CONFERENCE AT MONTREAL A GREAT SUCCESS.

ABOUT three hundred delegates attended the Conference for Young People at Montreal, June 26 to July 6. It was generally conceded to have been the best conference of the kind ever held in our Church, all things considered. The only improvement in the matter of attendance which could have been desired would be that the representation be more evenly distributed throughout the Church at large. The general aim of these conferences is to develop leadership among the young people of the Church, to give delegates a vision of larger service, show them how to perform it and send them back home and to their respective churches full of purpose and inspiration for the best possible work.

The young people at Montreal this year buckled down to work in earnest. Their attendance upon the classes during the morning hours and the general conference just before the noon hour was uniformly regular. The same may be said of the evening sessions. Their interest in the real work of the day was unflagging to the end. Teachers of the classes which enrolled practically the entire delegation report most favorably upon the punctuality, the attention and the work accomplished, as shown, in some cases, by regular examinations.

The afternoons were mainly given over to rest, recreation, tennis, baseball, swimming, other sports and short hikes. No testimony is necessary as to the heartiness with which these were engaged in. The spirit was fine; one had not to look more than once to see

that most of these young folks were "having the time of their lives." Practically the whole assemblage ate together three times daily in the large double dining-room of the Alba Hotel. Meal-time was a season of mirth as well as other and more substantial refreshment. Delegations, as a rule, had places together about the same tables. These were organized, each with a cheer leader, and they failed not to indulge themselves and to edify each other, table to table, with many brands of wit and innocent amusement. Even in this, which might be regarded as simple merriment, the powers of organization, quick perception and leadership were encouraged, if not actually developed.

The best thing of all about the conference was its very evident high spiritual tone and the spontaneous response given by the young people to the leaders in their effort to articulate it and make it count.

This, of course, is not intended for a detailed report. It is penned hastily while the big press waits "for copy." A fuller report will appear later in *Onward*, together with views taken by amateur kodakers, and it is a safe prediction that returning delegates from this year's Young People's Conference at Montreal will rouse interest to the point of a record-breaking attendance next year.

Dr. John I. Armstrong, who worked out the plans and presided over their execution, together with the leaders whom he called to his assistance, may be congratulated on the signal success which characterized the whole enterprise.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Bulape, 1915.

Rev. and Mrs. H. M. Washburn.
*Rev. and Mrs. C. T. Wharton
Miss Elda M. Fair.

Luebo, 1891.

Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
*Mr. and Mrs. T. J. Arnold, Jr.
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Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
*Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c)

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Rev. A. A. Rochester (c).
*Rev. and Mrs. Plumer Smith.
*Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
†Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter

Bibangu, 1918.

Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.

E. BRAZIL MISSION.

Lavras, 1893.

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Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunicutt.
*Mr. and Mrs. F. F. Baker.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.

Plumhy, 1896.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.

Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

Ytu, 1909.

Braganca, 1907.

Rev. and Mrs. Gaston Boyle.

*Rev. Marion S. Huske.

Camplinae, 1869.

Mrs. J. R. Smith.

Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.

Deecalvado, 1908.

Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paralelo, 1917.

*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

Rev. and Mrs. Geo. W. Taylor, Jr.

Pernambuco, 1873.

*Miss Margaret Douglas.

Miss Edmonia R. Martin.

Miss Leora James (Natal).

Miss R. Caroline Kilgore.

Parahyba, 1917.

R. v. and Mrs. W. C. Porter.

Canhotinho.

*Mrs. G. W. Butler.

MID CHINA MISSION

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.

Shanghai.

*Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Florence Nickles.
Miss Sade A. Nesbit.
†Mr. S. C. Farrior.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.
Miss Kittle McMullen.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.

Nanking.

Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsin-anfu).
Rev. and Mrs. P. F. Price.

Soochow, 1872.

Dr. and *Mrs. J. R. Wilkinson.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Miss Lois Young.
Rev. and Mrs. H. Maxcy Smith.

N. KIANGSU MISSION

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Chas. Ghiselin, Jr.

Houchoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. and Mrs. Geo. P. Stevens (Tenghsien).

Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.

Hwalanfu, 9014.

*Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
*Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Dr. and Mrs. J. W. Hewett.
*Rev. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin.
Rev. and Mrs. W. F. Junkin.
*Mr. H. W. McCutchan.
*Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
Miss Mary Bissett.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thoe. B. Grafton.
Mrs. A. D. Rice.

CUBA MISSION.

Cardenas, 1899.

*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.

Calbarien, 1891.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Placetiae, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston.

†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonzales.

Rev. and Mrs. J. O. Shelby.

JAPAN MISSION.

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.

Nagoya, 1867.

Miss Lella G. Kirtland.
Rev. and Mrs. R. B. McAlpine.
Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.

Gifu.

*Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.

Sueaki, 1898.

Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erikson.
Miss M. J. Atkinson.
Rev. and Mrs. A. P. Hassell.
Rev. and Mrs. J. Woodrow Hassell.

Tokushima, 1889.
 *Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.
 *Rev. and Mrs. H. C. Ostrom
 Toyohashi, 1902.
 Rev. and Mrs. C. K. Cummings.
 Okazaki, 1912.

*Miss Florence Patton.
 *Miss Annie V. Patton.
 Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION. [71]

Chunju, 1896.

Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 *Rev. and Mrs. W. D. Reynolds.
 *Miss Susanna A. Colton.
 *Rev. S. D. Winn.
 *Miss Emily Winn.
 *Miss E. E. Keatler.
 *Miss Lillian Austin.
 Mr. and Mrs. F. M. Eversole.
 Dr. and Mrs. M. O. Robertson.
 Miss Sadie Buckland.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.
 Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.

*Rev. John McEachern.
 *Mr. Wm. A. Linton.
 Miss Elise J. Shepping (Seoul).
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lillie O. Lathrop.
 Rev. D. Jas. Cumming.

Kwangju, 1898.

Rev. Eugene Bell.
 *Rev. S. K. Dodson.
 *Miss Mary Dodson.
 Mrs. C. C. Owen.
 Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinehart.
 Miss Esther B. Matthews.
 Miss Eliza Beth Walker.

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.
 Miss Julia Martin.
 Rev. and Mrs. J. S. Nisbet.
 *Miss Ada McMurphy.
 *Dr. and Mrs. R. S. Leadingham.
 Rev. and Mrs. L. T. Newland.
 Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
 Mrs. P. S. Crane.

Soonchun, 1913.

Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.

*Miss Meta L. Biggar.
 Miss Anna L. Greer.
 *Rev. and Mrs. J. C. Crane.
 Dr. and Mrs. J. McL. Rogers

MEXICO MISSION [11]

Linares, 1887.

Rev. and Mrs. H. L. Ross
 Matamoros, 1874.
 Miss Alice J. McClelland.
 San Angel, D. F. Mexico.

Austin, Texas.

Miss Anne E. Dysart.
 Brownsville, Texas.
 Rev. and Mrs. W. A. Ross.
 Montermorelos, 1884
 Mr. and Mrs. R. C. Morrow.
 C. Victoria, 1880
 Miss E. V. Lee.

Missions, 10.
 Occupied Stations, 53.
 Missionaries, 370.
 Associate Workers, 11.

*On furlough, or in United States
 Dates opposite names of stations in
 dicates year stations were opened.

†Associate workers.
 For postoffice address, etc., see page
 below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kishasa. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kishasa. For Bibangu.—Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission.

E. BRAZIL—For Lavras.—Lavras, Estado de Minas Geraes, Brazil. Bom Sucesso, Estado de Minas Geraes Brazil. For Piumhy.—Piumhy, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas.—Campinas, Estado de Sao Paulo, Brazil. For Descalvado.—Descalvado Estado de Sao Paulo, Brazil. For Braganca.—Braganca, Estado de Sao Paulo, Brazil. For Sao Paulo.—Estado de Sao Paulo, Brazil. For Itu.—Itu, Estado de Sao Paulo, Brazil. For Sao Sebastiao de Paraíso.—Sao Sebastiao de Paraíso, Estado de Minas Geraes, Brazil.

N. BRAZIL—For Canhotinho.—Canhotinho, E. de Pernambuco, Brazil. For Garanhuns.—Garanhuns, E. de Pernambuco, Brazil. For Natal.—Rio Grande de Norte, Brazil. For Pernambuco.—Recife, E. de Pernambuco, Brazil. For Parahyba.—Rio Grande de Norte, Brazil.

CHINA—Mid-China Mission—For Tunghiang.—Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China. For Hangchow.—Care Southern Presbyterian Mission, Hangchow, China. For Shanghai.—Care Southern Presbyterian Mission, Shanghai, China. For Kashing.—Care Southern Presbyterian Mission, Kashing, via Shanghai, China. For Kiangyin.—Kiangyin, via Shanghai, China. For Nanking.—Care Southern Presbyterian Mission, Nanking, China. For Soochow.—Care Southern Presbyterian Mission, Soochow, China. North Kiangsu Mission—For Chinkiang.—Care Southern Presbyterian Mission, Chinkiang, China. For Taichow.—Care Southern Presbyterian Mission, Taichow, via Chinkiang, China. For Heuchou-fu.—Care Southern Presbyterian Mission, Heuchou-fu, Ku. China. For Hwaianfufu.—Care Southern Presbyterian Mission, Hwaianfufu, via Chinkiang, China. For Sutsien.—Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China. For Tsing-Kiang-Pu.—Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China. For Tonghai.—Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China. For Yencheng.—Care Southern Presbyterian Mission, Yencheng, Kiangsu, China.

CUBA—For Cardenas.—Cardenas, Cuba. For Caibarien.—Caibarien, Cuba. For Camajuani.—Camajuani, Cuba. For Placetas.—Placetas, Cuba. For Sagua.—la Grande, Cuba.

JAPAN—For Kobe.—Kobe, Setsu Province, Japan. For Kochi.—Kochi, Tosa Province, Japan. For Nagoya.—Nagoya, Owari Province, Japan. For Susaki.—Susaki, Tosa Province, Japan. For Takamatsu.—Takamatsu, Sanuki Province, Japan. For Tokushima.—Tokushima, Awa Province, Japan. For Toyohashi.—Toyohashi, Mikawa Province, Japan. Okazaki.—Okazaki, Mikawa Province, Japan. For Marugame.—Marugame, Sanuki Province, Japan.

CHOSEN—For Ch'ryin.—Chunju, Chosen, Asia. For Kunsan.—Kunsan, Chosen, Asia. For Kwangju.—Kwangju, Chosen, Asia. For Mokpo.—Mokpo, Chosen, Asia. For Seoul.—Seoul, Chosen, Asia. For Soonchun.—Soonchun, Chosen, Asia.

MEXICO MISSION—For Linares.—Linares, Nuevo Leon, Mexico. For Matamoros.—Matamoros, Tamaulipas, Mexico. For Montemorelos.—Montemorelos, Nuevo Leon, Mexico. For C. Victoria.—C. Victoria, Tamaulipas, Mexico.

